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Volume III

Hierurgia Anglicana

PART II

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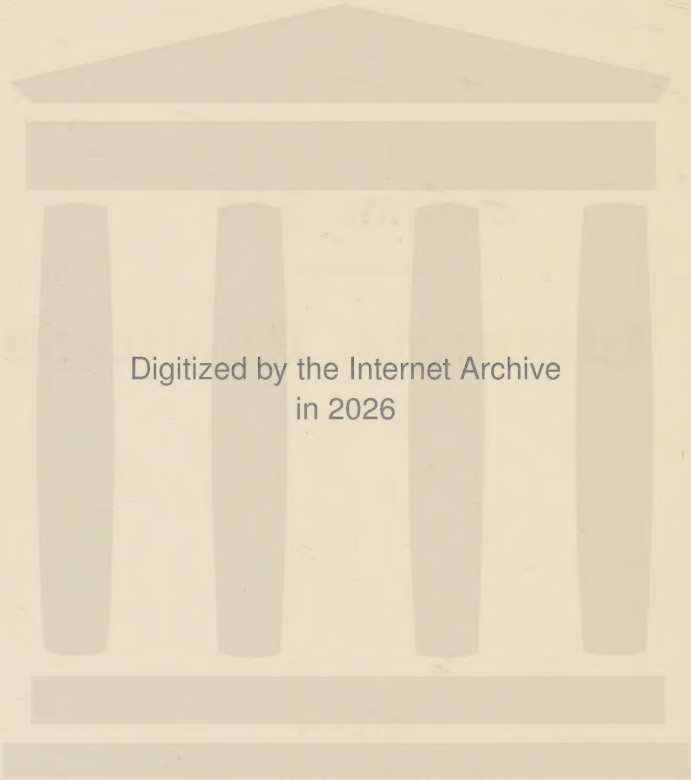

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Hierurgia Anglicana

Hierurgia Anglicana

DOCUMENTS AND EXTRACTS

ILLUSTRATIVE OF

The Ceremonial of the Anglican Church

AFTER THE REFORMATION

EDITED BY MEMBERS OF

THE ECCLESIOLOGICAL LATE CAMBRIDGE

CAMDEN SOCIETY, A.D. 1848

NEW EDITION

PART II

Revised and Considerably Enlarged by

VERNON STALEY

Author of 'The Ceremonial of the English Church,'

'Studies in Ceremonial,' etc.

LONDON

ALEXANDER MORING

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298 REGENT STREET, W.

1903

'Ceremonies are advancements of order, decency, modesty, and gravity in the service of God; expressions of those heavenly desires and dispositions which we ought to bring along with us to God's house; adjuments of attention and devotion; furtherances of edification, visible instructors, helps of memory, exercises of faith; the shell that preserves the kernel of religion from contempt; the leaves that defend the blossoms and the fruit.'—Archbp. Bramhall.

EDITOR'S PREFACE

(1902)

The First Part of this work contains extracts from various sources relating, almost exclusively, to the Ornaments of the Church and of the Ministers thereof. This Second Part is devoted to extracts referring, almost wholly, to Usages, Postures and Gestures. Thus, the two Parts, taken together, cover the whole area of Anglican Ceremonial in post-Reformation times.

The original *Hierurgia Anglicana* of 1848 contained certain extracts which fall under the heads of Ritual and Discipline, as contrasted with Ceremonial. These, with one or two exceptions, have not been included in either of the Parts of the present edition; possibly, they might form the basis of a Third Part of *Hierurgia Anglicana*.

In this Second Part of the work there are about four hundred and sixty extracts, some two hundred and sixty of which are new: these latter are, as in the First Part, marked by asterisks. Of the twelve plates in this volume, four appeared in the original work; the old plates are Nos. ii. v. viii. and ix. For permission to reproduce certain of the new plates, the Editor's thanks are due to The St. Dunstan Society (Plate i.), The Very Rev. the Dean of Durham (Plates iv. x. and xi.), The Rev. R. D. Cooke (Plate vi.), The Rev. C. H. Mayo (Plate vii. taken from

The Somerset and Dorset Notes dna Queries, vol. v. p. 97, Sept. 1896). His thanks are further tendered to Mr. J. T. Micklethwaite, F.S.A., for the information given on p. 207 *note*, concerning the altar in Henry the Seventh's Chapel, Westminster Abbey; to Mr. W. H. St. John Hope, M.A., for determining the date of the Ipplepen Communion-cup, described under Plate vi., in the List of Illustrations; and lastly to his friend, Mr. F. C. Eeles, for certain contributions and suggestions, particularly the notes to the Coronation Order of King Charles II. The annotations in the body of the work, signed "Ed. 1902," have been made by the present Editor.

VERNON STALEY.

Inverness, N.B., *February*, 1903.

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REGNAL YEARS OF SOVEREIGNS SINCE THE REFORMATION

Edward VI.,	January 28, 1547—July 6, 1553.
Mary,	July 6, 1553—November 17, 1558.
Elizabeth,	November 17, 1558—March 24, 1603.
James I.,	March 24, 1603—March 27, 1625.
Charles I.,	March 27, 1625—January 30, 1649.
[the commonwealth,	January 30, 1649—May 29, 1660.]
Charles II.,	May 29, 1660—February 6, 1685.
James II.,	February 6, 1685—December 11, 1688.
William and Mary,	February 13, 1689—March 8, 1702.
Anne,	March 8, 1702—August 1, 1714.
George I.,	August 1, 1714—June 11, 1727.
George II.,	June 11, 1727—October 25, 1760.
George III.,	October 25, 1760—January 29, 1820.
George IV.,	January 29, 1820—June 26, 1830.
William IV.,	June 26, 1830—June 20, 1837.
Victoria,	June 20, 1837—January 22, 1901.

[1] This Table is given as a guide to the dates named in the following pages.—Ed. 1902.

Processions

PLATE I.] [*To face page* 3.

Hier. II.]

HIERURGIA ANGLICANA

Processions

A.D. 1559

Processions.

* 'But yet for the retaining of the perambulation of the circuits of parishes, they shall once in the year at the time accustomed, with the curate and the substantial men of the parish, walk about their parishes, as they were accustomed, and at their return to the church, make their common prayers.

'Provided, that the curate in their said common perambulations, used heretofore in the days of rogations, at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the 103rd Psalm, "Benedic anima mea," etc., or such like.'—*Queen Elizabeth's Injunctions. Cardwell, Doc. Ann.* i. 220.

1559

* 'April the 23rd, being St. George's day, the queen went about the hall, and all the knights of the garter, and about the court, singing in procession.

'The 25th, St. Mark's day, was a procession in divers parishes of London, and the citizens went with their banners abroad in their respective parishes, singing in Latin the *Kyrie eleeson* after the old fashion.'—*Strype's Annals of the Reformation*, I. i. 284. *Oxford*, 1824.

1560

Processions.

* 'Item payd for beryng ye crosse and banner and stremers uppon St. Mark's day and saynt gorges day, viij.

'Item payd for beryng ye Crosse and banner, in Crosse wyke, viij.'—*Accts. of Trinity Church, Coventry*, vide *British Magazine*, vi. 615. 1834.

1561

* 'The 23rd of April, being St. George's day, the festival was kept solemnly at court in this manner: all her majesty's chapel came through her hall in copes, to the number of thirty, singing, "O God, the Father of heaven," etc., the outward court to the gate, and round about being strewed with green rushes. After came Mr. Garter and Mr. Norroy, and master dean of the chapel, in robes of crimson satin, with a red cross of St. George: and after, eleven knights of the garter in their robes. Then came the queen, the sovereign of the order, in her robes; and all the guard following in their rich coats. And so to the chapel.'—*Strype's Annals of the Reformation*, I. i. 400.

* 'The xviij day of May was sant Gorge fest keptt at Wyndsor, and ther was stallyd ther the yerle of Shrowsbere and my lord of Hunsdon . . . . and so they came to cherche; and after matens done, they whent a prosessyon rond about the cherche, so done the mydes and so rond a-bowt, and a x almes-knyghtes in red kyrtylles, and a-loft a robe of purpull cloth syd with a crosse of sant Gorge, and after the verger, and then the clarkes and prestes xxiiij syngyng the Englys prossessyon in chopes xxxiiij and sum of them in gray ames and in calabur.'—*The Diary of Henry Machyn*, p. 258. *Camden Soc.* 1848.

1570

* 'May 22, 1570. Foxe confessed that he did beare

the crosse in Rippon churche in the tyme of the late Rebellion at a procession song in Latine, beinge therunto forced by the rebelles. To do penance.'—*Memorials of Ripon*, iii. 348. *Surtees Soc.* 1886. Processions.

1570

'*Item.* At the entry of my Lord's Grace into the church, the choir to go up before him, singing some anthem.'

'*Item.* They being all placed in the choir shall sing the Litany.'

'*Item.* That being done, the grammarians and the choir to go up into the presbytery, two and two in order; and so on to the back-side of the choir by Bishop Warham's chapel into the chapter-house.'—*Archbp. Parker's Visitation*, 1570. *Strype's Life of Parker*, ii. 21. *Oxford*, 1821.

1597

* 'Queen Elizabeth went, October 23, 1597, to the Abbey on opening the parliament of that year. Upon this occasion the pavement was covered with carpets. At the north door her majesty kneeled upon cushions, and recited a prayer composed for her by dean Goodman, who afterwards presented her with a golden staff, on the end of which was a dove. A procession then commenced, formed by the dean of the chapel-royal and his choir, the dean, prebendaries, and choir of the Abbey, followed by her majesty and retinue. They chaunted through the north aile to the nave, and thence till the queen was seated near the altar. *Te Deum* was then sung, and afterwards the Litany; a sermon followed; and, in conclusion, a solemn chaunt with a collect for her majesty. The procession recommenced, and the choir chaunted before her to the south-east door, where the dean and two of his brethren, kneeling, received the staff of gold.'—*Malcolm's Londinium Redivivum*, i. 261.

1627

Processions.

* 'Whether doth your Minister observe the Rogation dayes, and goe the perambulation or circuit of your parish, with the Clark and the Churchwardens, or others, using therin no other procession but to say or sing the English Letanie, and the two Psalmes begining, *Benedic anima mea Domino*, that is to say, the 103 and the 104 psalme, together with such sentences of Scripture as be appointed by the Injunction. . . . ?'—*Cosin's Visitation Articles for the Archdeaconry of the East Riding. Bp. Cosin's Correspondence*, i. 121. *Surtees Soc.* 1868.

1628 and 1635

* 'Doth your minister in the Rogation days use the perambulation of the circuit of the parish appointed by law . . . . using such psalms, prayers, and homilies as are to that end set forth ?'

'Doth your minister in the Rogation days go in perambulation of the circuit of the parish, saying and using the prayers, suffrages, and thanksgiving to God, appointed by law, according to his duty, thanking God for his blessings, if there be plenty on the earth ; or otherwise to pray for his grace and favour, if there be a fear of scarcity ?'—*Laud's Visitation Articles* (*London and Winchester*), *Works*, vol. v. pt. 2. pp. 402, 425. *Lib. Anglo-Cath. Theol.*

1632

* 'Whether hath your minister in the Rogation weeke used the perambulation of the bounds of the Parish, and hath he worne his surplesse, and read the prayers and Gospell as is required ?'—*Bp. Bancroft's Visitation Articles.*

1632

'Particularly he loves procession, and maintains it ; because there are contained therein four manifest advantages.

Processions.

First, a blessing of God for the fruits of the field: secondly, justice in the preservation of bounds: thirdly, charity in loving, walking, and neighbourly accompanying one another; with reconciling of differences at that time, if there be any: fourthly, mercy in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used. Wherefore he exacts of all to be present at the perambulation: and those that withdraw and sever themselves from it, he mislikes and reproves as uncharitably and unneighbourly; and, if they will not reform, presents them.'—*Herbert's Priest to the Temple.*

1640

'Doth your minister or curate in the Rogation days go in perambulation about your parish, saying and using the Psalms and suffrages by law appointed, as viz. Psalms ciii. and civ., the Litany and suffrages, together with the Homily set out for that end and purpose? Doth he admonish the people to give thanks to God if they see any likely hopes of plenty, and to call upon him for his mercy, if there be any fear of scarcity: and do you the churchwardens assist him in it?'—*Bp. Juxon's Visitation Articles.*[1]

1641

'To the articles concerning his superstitious affection

[1] The following Visitation Articles (vide *2nd Report, Ritual Commission, Lond.* 1868) also recognize for use on the Rogation Days the office prescribed by the Elizabethan Injunctions of 1559. See p. 3.—Ed. 1902.

1604. Bp. Chaderton.
1607. Bp. Babington.
1612. Bp. King.
1616. Archbp. Abbot.
1619. Bp. Overall.
1622. Bp. Laud.
1625. Bp. Andrewes.
1628. Bp. Davenant.
1630–3. Bp. Curle.
1633. Bp. Lindsell.
1635. Bp. Williams.
1636. Bp. Wren.
1636. Archdn. Pearson.
1638. Bp. Duppa.
1638. Bp. Montague.
1640. Archdn. Bostock.
1662. Bp. Cosin.
1662. Archdn. Pory.
1662. Bp. Henchman.
1662. Archdn. Layfield.
1679. Bp. Gunning.

Processions.

to the surplice and other popish practices, it was testified that he usually preached in his surplice, wore it when he went about the parish in the annual perambulation through the streets, and was so popishly affected and addicted to it, that even since his lying under the just condemnation of these things, he refused, on last Ascension-day, 1641, to accompany the parishioners in their perambulation, because they would not suffer him to wear the surplice, and read the Epistles and Gospels at the stinted places and corners of the streets, as formerly. And that he never read or pronounced the name Jesus in either of the Sacraments, Epistles or Gospels, or in Sermons or Prayers (though then on his knees), but he most constantly ducked lowly at it.'—*The Petition and Articles, or several Charges exhibited in Parliament against Edward Finch, Vicar of Christ's Church in London*, pp. 6, 7, 4to. 1641.

1650

'The profane, ungodly, presumptuous multitude are as zealous for crosses and surplices, processions and perambulations, reading of a Gospel at a cross way, the observation of holidays and fasting days, the repeating of the Litany or the like forms in the Common Prayer, the bowing at the naming of the word Jesus . . . with a multitude of things which are only the traditions of their fathers ; I say, they are as zealous for these, as if eternal life consisted in them.'—*Baxter, The Saints' Everlasting Rest*, pp. 344, 345, 4to, 1650.

1661

'At Red-hill (about a mile from the city) the right honourable and right valiant Lord Windsor (Lord Lieutenant for his Majesty of that county) expected the Lord Bishop's coming, and with him those worthy and loyal gentlemen, Sir John Winford, the High Sheriff, Sir Henry Littleton, Sir John Talbot, Sir Rowland Berkley,

the rest of the deputy Lieutenants, with their troops, and a numerous company of gentlemen. After mutual salutations and some volleys of shot (the trumpets sounding) the Lord Lieutenant gave command to march in this order—First the Clergy, by two and two; next all the Prebends of Worcester; after them the Chancellor and Archdeacon; next to whom the trumpeters, in rich liveries, sounding; then my Lord Windsor, and my Lord Bishop on his right hand (my Lord Windsor refusing to march unless the Bishop would be pleased to take that hand); after them all the troops and gentlemen. . . . After half-an-hour's stay [in the Bishop's palace] the Bishop, having put on his rochet, his Lordship (my Lord Windsor, all the commanders and gentlemen, with a very numerous company of people attending) went to the Cathedral in this order, all the Prebendaries of the church in their formalities advanced before the Bishop to the church-stile, from which to the door of the church were placed all the petty canons, singing men, choristers, and the whole quire in their surplices, who at my Lord Bishop's approach advanced orderly towards the church, singing *Te Deum* and such other hymns as the piety of our forefathers thought congruous for such solemnities.' (*Reception and Enthronization of Bp. Morley of Worcester*) Processions.

'When he [Bp. Walton] entered the body of the church, the Dean and all the members of the cathedral, habited in their albs, received a blessing from his Lordship, sung the *Te Deum*, and so compassing the quire in the manner of a procession, conveyed him to his chair.' (*Enthronization of Bp. Walton of Chester*)

—*Bp. Kennet's Register*, i. 535–537, fol. 1728.

1662

*'Then the Minister or Clerks going to the Lord's table, shall say or sing this Psalm following, . . .' (*Solemnization of Matrimony*)

'The Priest and Clerks meeting the corpse at the

Processions. entrance of the Churchyard, and going before it, either into the church or towards the grave, shall say or sing, . . .' (*Burial of the Dead*)

—*Book of Common Prayer.*

1666

* 'Then the Bishop and the Congregation, arising from their knees, the Bishop attended by his Clergy, shall go in procession round about the church within, and say this hymn alternately, . . .'—*Form of Consecration of Churches in Ireland*, 1666.

1667

* '*April* 23] In the morning his Ma^ty went to Chapell with the Knights of the Garter all in their habits and robes, usher'd by ye Heralds,—after the first service they went in procession, the youngest first, the Sovereign last, with the Prelate of the Order and Dean, who had about his neck ye booke of the Statutes of the Order, and then the Chancellor of the Order (old Sr Hen. de Vic.) who wore ye purse about his neck ; then the Heralds and Garter King at Arms, Clarenceux, Black Rod. But before ye Prelate and Deane of Windsor went the Gentlemen of the Chapell, and Choristers singing as they marched ; behind them two Doctors of Musick in damask robes ; this procession was about the Courts of White-hall. Then returning to their stalls and seates in the Chapell, plac'd under each Knights coate armour and titles, the second service began : then the King offer'd at ye altar, an anthem was sung, then ye rest of the Knights offer'd, and lastly proceeded to the Banquetting-house to a greate feast.'—*Evelyn's Diary*, i. 402, 403. *Lond.* 1819.

1668

* 'The service formerly appointed in the Rogation days of Procession, was Psalms ciii. and civ., with the litany, and suffrages, and the homily of thanksgiving. The

two psalms were to be said at convenient places, in the common perambulation. . . . At their return to the church, they were to say the rest of the service mentioned.'—*Sparrow's Rationale upon the Book of Common Prayer*, pp. 185, 186. *Lond.* 1668. Processions.

1686

'I went from Wigan towards Chester, accompanied by the mayor and alderman, and my brethren of the clergy, and lodged at Frodsham ; from whence I was conducted, 30 Nov., by the high sheriff and governor, and a great train of the gentry on horseback, and ten coaches, into the city, the guards drawn up from the gates to the palace, and was visited by most of the gentlemen and ladies about the city. Dec. 1st, I was sung into the cathedral by the choir in procession, and enthroned by Mr Dean, and sung back into the palace after prayers.'—*The Diary of Dr. Thomas Cartwright, Bp. of Chester*, p. 15. *Camden Soc.* 1843.

c. 1700

'Wolverhampton. On the Monday and Tuesday in Rogation week, the sacrist, resident prebendaries, and the members of the choir, assembled at morning prayers with the charity children, each of whom carried a long pole, decked with a profusion of different kinds of flowers. Prayers being finished, the whole assembly marched through the streets with great solemnity, the clergy, singing men and boys, arrayed in their sacred robes, bringing up the rear.'—*Nightingale's Beauties of England and Wales, Staffordshire*, p. 863, qu. *Book of Fragments*, p. 24.

1749

'Custom for the Rector and fellows of this College [Lincoln, Oxford] to go in procession through the street,

Processions.

all in their surplices, to St. Michael's parish-church prayers on St. Michael's day, and to All-Hallows church on All Saints' day ; these churches, belonging to this college, being dedicated to these Saints on these days.' —*Oxoniensis Academia*, p. 53. 1749.

1760

* 'At the entrance within the church, the Dean and Prebendaries in their copes, attended by the choir, all having wax tapers into their hands, are to receive the royal body, and are to fall into the procession just before Clarenceux, King of Arms, and are so to proceed singing.' (*Funeral of George II.*)—*Thomson's Coronation of George III.*, p. 9. 1820.

1841

'About eleven o'clock, on the day before mentioned, [Sept. 2,] his grace the Lord Archbishop of the province, and the Bishop of the diocese, accompanied by the Bishop of Ross and Argyle, and the Bishop of New Jersey, were received at the north door of the church by the vicar and clergy of the parish and the churchwardens, and by them conducted to the vestry. Their lordships, having put on their episcopal robes, left the vestry by the north-east door, and followed by the commissary and registrar of the diocese, all the clergy present robed in their surplices, the churchwardens and patrons of the living, re-entered the church by the south-west door, where a petition was presented to the bishop by Henry Hall, Esq., senior patron, praying his lordship to consecrate the church. The same having been read, and the lord bishop of the diocese having declared his readiness to consecrate the church according to the petition ; the procession moved up the nave of the church, the bishop and the clergy alternately repeating the 24th Psalm.' (*Consecration of the Parish Church of Leeds*) —*British Magazine*, xx. 477. 1841.

1841

'The Bishop of Worcester, with the Archdeacon of Coventry, and others, were met at the chapel-gate by the rural Dean, about thirty of the neighbouring clergy, and some from a considerable distance, all in surplices, hoods, etc., preceded into the chapel by the choir, consisting of eight men and twelve boys, also in surplices, churchwardens and other officers. . . . The burial ground was then consecrated, the procession taking place as before, the choir chanting the 39th and 115th Psalms.' (*Consecration of Wilmcote Chapel, Warwickshire*)—*Ibid.* xxi. 358. 1842. Processions.

1843

'Service being ended, the children of the schools formed into rank in the churchyard, carrying garlands; boys in surplices, bare-headed, carrying crosses and banners, followed by the clergy and a long line of laymen in orderly procession for the schoolrooms, about a mile distant. As the procession moved slowly along the road, the Litany was solemnly chanted by priests and people.' (*St. James Enfield*)—*How shall we conform to the Liturgy?* *2nd ed.* p. 328 *n.*

1844

'On Monday last, July the 22nd, the first stone of a new church, dedicated to St. Lawrence, was laid at Tubney, in the diocese of Oxford. . . . The President and Fellows of Magdalene College, Oxford, who are the principal landowners of the place, have, for some years, been contemplating the erection of a new church, and the good work is now happily commenced. The day fixed for the purpose was the festival of the Saint from whom their College is named: and after having attended in their chapel the commemoration service of their munificent founder and benefactors, many of the members of the College, including the choir-clerks and choristers,

Processions.

proceeded to Tubney, a distance of about seven miles, and having vested themselves in surplices at the curate's house, walked to the spot selected for the site, which is a piece of ground scooped, as it were, out of the forest, of beautifully modest and retired character. The procession reached the churchyard just as they were chanting the sixth verse of the 132nd Psalm, "Lo, we heard of the same at Ephrata, and found it in the wood," which they had commenced singing as they approached the ground ; and as they reached the site, "This shall be my rest for ever : here will I dwell, for I have a delight therein," were the appropriate sounds that fell upon the ear.'—*English Churchman*, *July* 25, 1844.

1845

'On Wednesday, the 11th inst, the day of the Feast of St. Barnabas the Apostle, the ceremony of the installation of the Right Rev. John Medley, D.D., the first bishop of Fredericton in the province of New Brunswick, took place. His lordship, accompanied by several of the clergy who had come to Fredericton to wait upon their new diocesan, moved in procession from the residence of the venerable the archdeacon, to the Province building, the bishop in his episcopal robes, with his crosier borne before him, his chaplain in a surplice, and the rest of the clergy in gowns.'—*English Churchman*, cxxxii.

1845

'At half past eleven, the lord bishop, followed by his chaplain, archdeacon Musgrave, Dr. Hook, Dr. Pusey, and the remainder of the clergy, to the number of two hundred and thirty, walked in procession from the school to the church, the bishop being attired in full episcopal costume, and the clergy in surplices and hoods. As the pathway from the school to the church is circuitous, and the ground rises rapidly, the appearance of the white-robed priests, as they solemnly ascended the hill, under

the smiling beams of a mild October sun, was striking and beautiful in the extreme.' (*Consecration of St. Saviour's Church, Leeds*)—*English Churchman*, cxlix. 705. Processions.

Grand Procession at Windsor, etc., on the Festival of St. George

'The Grand Procession hath always been celebrated in the morning of the Feast-day of St. George, or upon such other day as the Sovereign hath appointed to hold the same by prorogation; but as to the instant of time when it began, we find it divers and uncertain; but those variations make no very great difference, having been ordered and appointed with considerations had to conveniency, and at such a part of the church service as was conceived most proper, and generally after the end of the last collect appointed for the morning in our Book of Common Prayer, immediately before the Litany. Nevertheless, an. 6 Eliz., the feast being then held at Windsor, we find it began presently after the Te Deum was sung, and, an. 20 of the said Queen's reign (at Greenwich), after the reading of the second lesson. Again, an. 22 Jac. R., it is said to begin when the second morning service was celebrating and almost half done. And to come nearer to our times, the grand procession set forward, an. 8 Car. I., when the first service was finished, and an. 17 Car. I., after the sermon. But at the grand feast solemnized at Windsor in the 13th year of the present Sovereign [Charles II.] and since, it took beginning at the most usual and accustomed time, viz. when the Prelate (then officiating at the altar) came to that part of the Common Prayer where the Litany was next to begin: who, there making a pause, was conducted from the altar by the sergeant of the vestry down to his seat.

'We come next to the second consideration, which is the compass of the proceeding, or the processional way: and

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that we observe not to have been always the one and the same at Windsor ; for sometimes we find it confined within the walls of St. George's chapel, but at other times enlarged through the lower court of the castle. . . . A few memorials in both cases are left unto us, though none of very ancient date ; as an. 15 Jac. R. The Sovereign and whole assembly of the knights-companions going out at the west door (of the chancel) in remarkable pomp and order, proceeded about the bounds of the churchyard ; that is, from the choir through the middle aisle (or nave of the chapel) out at the west door, down to the castle-gate, so through the passage into the cloister, and by the chapter-house door again into the choir. To which purpose doth the Red Book briefly describe the passage of the grand procession, an. 4 Car. I., and yet more particularly the grand procession (celebrated at Windsor in the 15th year of the present Sovereign's reign) passed down the middle aisle of the chapel, through the west door, and so along the lower ward of the castle, near unto the castle-gate ; from whence ascending towards the alms-knights' old lodgings, unto and through the passage between the east end of the chapel and the tomb-house, into the cloister, it entered into the chapel by the door near the chapter-house, and from thence proceeding down the north aisle unto the west door, and up through the aforesaid middle aisle, it re-entered the choir. . . . The way through which the grand procession passeth (wheresoever celebrated) is fenced in by the yeomen of the guard and the knights-companions' attendants and servants, who standing on both sides make a spacious lane for it to pass through, and keep off the crowd from pressing upon it.

'The third consideration relating to the grand procession is the order and manner thereof. . . . The whole order is as followeth :—

'The morning service having proceeded to the end of the second lesson, and the prelate conducted by the sergeant of the vestry from the altar to his seat with

usual reverences, (first towards the altar, and then towards the Sovereign's stall) ; Processions.

'The alms-knights rise from their seats and pass to the middle of the choir, and after their accustomed reverences, go up to the sides of the altar.

'Next, in like manner, do the officers-of-arms pass up.

'Hereupon Garter riseth from his seat and makes his reverences, then waving his rod, summons the junior knights'-companions to descend.

'Whilst they and the rest of the knights are leaving their stalls, with usual reverences, the gentlemen of the chapel, petty canons, and vicars of Windsor, put on copes, and make themselves ready to proceed.

'Then the knights'-companions being all come down, and having made their accustomed reverences, stand each under his proper stall.

'Then the Black-rod, Garter, and Registrar rise, and, after reverences made, stand before their forms.

'So do the Chancellor and Prelate.

'This done, the alms-knights come down from the altar, and passing into the middle of the choir, make again their double reverences, and proceed out of the choir.

'After them all the choristers pass in a body to the middle of the choir, and having made their double reverences, (so do all that follow,) proceed forth two and two.

'So do the vicars of Windsor.

'Next four of the petty canons come from their seats into the middle of the choir, and there begin to sing the hymn.

'Then followeth the sergeant of the vestry, bearing his gilt rod.

'After whom, the gentlemen of the chapel at Whitehall.

'Next, the verger of Windsor chapel, bearing his silver rod.

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'Then the prebends of Windsor.

'After whom, the officers-of-arms come down from the altar and pass on.

'Then the knights'-companions, the juniors first.

'Then the Black-rod, Garter, and Registrar.

'The Chancellor and Prelate.

'The nobleman that bears the sword of state.

'Then the Sovereign above in his stall makes a reverence towards the altar, and being descended, another below; then passes out and enters under the canopy which waits him at the choir door, having his train carried up; the Lord Chamberlain of the household, if he be not a knight of the order, attending somewhat behind the side of the canopy, on the sovereign's right hand, and the Vice-Chamberlain at the like distance on the left, for so they waited in the grand procession, an. 23, Car. II.

'And lastly, the band of pensioners, who attend in guard on each side the sovereign and knights'-companions, with their captain in the head of them.

'In this order (at this day) they proceed with great devotion, the whole choir singing the office appointed, which heretofore was the Litany, but that supplicational procession is now converted into a hymn of thanksgiving, composed by the Reverend Doctor Brune Ryves, the present Dean of Windsor, and Registrar of the Garter, at the command of the sovereign and knights'-companions in chapter, held the 17th of April, an. 13, Car. II. . . . The grand procession, when it hath been celebrated at Whitehall (or elsewhere beside Windsor), is, for the most and principal part, ordered after the aforesaid manner, as may be seen by the following scheme.

'Sergeant of the vestry, with his gilt rod.

'Choristers in surplices.

'Gentlemen of the chapel in copes.

'Sub-Dean in a cope.

'Dean of the chapel in a cope.

'Officers-of-arms.

'Knights'-companions.

'Officers of the Order.

'The Sword.

'Sovereign under a canopy with his train carried up.

'The pensioners as before.

'. . . Whilst the knights'-companions are descending from their stalls, the gentlemen of the chapel go into the vestry to put on their copes, but the dean of the chapel hath his brought into the choir, which he puts on below under his seat. . . . The state and pomp of this grand procession appears both solemn and magnificent to the eyes of the beholders, since the glory thereof is much augmented by the splendour of the sovereign's apparel, canopy, and train; the lustre in which the knights'-companions shine, the various habits of the rest of the proceeding, the rich apparel of the retinue attending thereon, and lastly the solemnity of the vocal musick. . . . To complete the pomp of this great ceremony, we may (in the last place) fitly remember the musick as a part thereof; it being particularly taken notice of in most places of the register where the grand procession is recorded. The choirs both of the sovereign's chapel at Whitehall and this at Windsor being here (as before is noted) united, all singing the sacred hymn together, while the grand procession devoutly passeth on.

'This hymn was composed and set with verse and chorus by Captain Cook, master of the children of the sovereign's chapel, by whose direction some instrumental loud musick was at that time introduced, namely, two double sackbuts and two double courtals, and placed at convenient distance among the classes of the gentlemen of both choirs, to the end, that all might distinctly hear, and consequently keep together in both time and tune. For one sackbut and courtal was placed before the four petty canons who begun the hymn, and the other two immediately before the prebends of the college.

'And now behold the *sculp* of the grand procession, as it was ordered upon this solemn occasion, an. 23, Car. II., designed and etched by Mr. Wineslaus Hollar, in which

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the postures and habits are expressed with singular spirit and freedom.[1]

'Upon the return of the grand procession to the choir door, the alms-knights first advance into it, and after double reverences ascend above the haut-passe to the altar. Next the choristers ; and in like manner the vicars, petty canons of Windsor, gentlemen of the chapel, and prebends go to their seats.

'Then the officers-of-arms pass up, and join to the alms-knights. After this, the knights'-companions enter, and stand before their stalls.

'The like doth the black rod, garter, and registrar.

'As also the chancellor and prelate.

'Then doth the sovereign take his royal stall.

'The knights'-companions ascend their stalls.

'The officers of the order sit down on their forms. . . . Then the prelate, with two prebends (appointed to read the Epistle and Gospel), are conducted, the one by the sergeants of the vestry, the other by the verger, up to the altar, (which they approach with the usual reverences,) the prelate passing to the north side, and the prebends to the south, to finish the remaining part of divine service.

'Whereupon the officers-of-arms descend into the choir, and the alms-knights go down to their seats, which, while they are so doing, the two prebends put on their copes at the south side of the altar. This done, the prelate begins the second service.'—*Ashmole's Order of the Garter*, pp. 563–576.

Coronation of King Edward the Seventh and Queen Alexandra, A.D. 1902

* 'The hallowing by Bishop Welldon of the new altar

[1] The accompanying illustration is copied from a print by Hollar, in Ashmole's work, and represents part of a procession which took place on St. George's Day, in the reign of Charles ii.—EDD. 1848.

THE
GRAND PROCESSION
OF THE
Soveraigne
and
knights Companions
ANNO
23 CAROLI 2

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of St. Edward, and of the ampul with the cream for the anointing, were notified to the congregation at large by the singing of two hymns. These proceedings were followed by the entry, through the altar-screen doors, of the members of the Chapter of Westminster with the Regalia, which were deposited by them on the high altar. The clergy then returned into St. Edward's Chapel to reissue in solemn procession, singing a hymn, and headed by the Abyssinian votive cross, which had been gilded and mounted on a staff for the occasion. Before the cross walked the Westminster King's Scholars and the united choirs. The members of the Chapter, as they passed the altar, took up again in order the several pieces of the Regalia and carried them down to the western porch, to be there ready for their delivery to the great officers of State. Processions.

'The processions of (1) the Princes and Princesses of the Blood Royal, (2) the royal guests and their suites, and (3) the Prince and Princess of Wales, which followed, formed part of the pageantry of the occasion and not of the Coronation Service.

'The great procession, with which the service actually began, was broken into four sections. The first included the Chaplains-in-Ordinary, who wore surplices, black scarves, and scarlet mantles; the Sub-Dean of the Chapels Royal; Canon Hervey, and the Dean of Windsor, who wore his murrey mantle as Registrar of the Order of the Garter. Then came the Prebendaries and the Dean of Westminster in red velvet copes; a group of pursuivants in their tabards; the officers of the several Orders of Knighthood; the bearers of the standards of Ireland, Scotland, and England; the Vice-Chamberlain; Sir Hugh Gough, with the King's and Queen's Rings and the Sword for the Offering; and the four Knights of the Garter appointed to carry the canopy for the King's anointing. Several more officers of State followed, and then the Archbishop of York in a white cope, the Lord High Chancellor, and the Archbishop of Canterbury, also in a

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white cope. All these processions are regulated by the hide-bound and stagnating precedents of the College of Arms, otherwise surely this was an occasion when the Abyssinian envoy's votive cross should have headed the procession. The two Archbishops should also each have carried his crosier, and had his cross borne before him ; in the case of the Archbishop of Canterbury by his cross-bearer, the Bishop of Rochester.

'The second part of the procession was that of the Queen's Regalia, and of the Queen herself. The Bishops of Oxford and Norwich, who supported the Queen, wore rich copes, but neither was mitred nor carried his crosier.

'The third part of the procession was that of the King's Regalia, and should have included that of the King himself; but a long interval succeeded before the last part appeared, headed by the Bishops of Ely, London, and Winchester, all in copes, and carrying respectively the paten, the Bible, and the chalice. Like the Bishops of Durham and Bath and Wells, who supported the King, and also wore copes, none wore a mitre nor carried the crosier, typical of his high office. The King's robes were of crimson and not purple velvet, and consisted of the surcoat and Mantle of State, over which was the gold collar of the Order of the Garter. On the King's head was the Cap of State, of plain crimson velvet turned up with ermine.'—*From a Letter of Mr. W. H. St. John Hope, in "The Church Times," Aug.* 22, 1902.

Position of the Minister

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Hier. II.]

Position of the Minister

Position of the Minister at Choir Offices

A.D. 1564

* Richard Kechyn 'constantly wore the surplice in his ministration, and in reading the divine service turned his face to the east.' Position of the Minister at Choir Offices.

'The Dean of Bocking . . . had charged him and the rest not to turn their faces to the high altar [1] in service-saying, which was a new charge and not given before?'—*Strype's Life of Parker*, i. 303, 304.

1573

'The minister, in saying morning and evening prayer, sitteth in the chancel with his back to the people.'—*Cartwright, A Reply to an Answer*, p. 134.

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[1] 'The expression "high altar" in the seventeenth and eighteenth centuries has more than one meaning. It may of course mean the chief holy table in a church, which sense it bears in the coronation service of King Charles ii. . . . It may also mean the area in which the holy table stands, very much as the Eastern Churches use the expression. Mr. Micklethwaite remembers that thirty-five years ago the vergers of Westminster abbey used the term in this sense. The "high altar" was the space enclosed by the rails eastward of the quire. Or it may indeed signify the wall behind the altar. It clearly meant this at Wells in the eighteenth century. There it is said: "The high altar was full of niches with images of apostles and saints therein finely painted, which, after the Reformation, were all broken, and the whole plastered up as a plain wall" (*Church, Chapters in the Early Hist. of the Church of Wells, Lond.* 1894, *Appen.* W. p. 421).'—*Inventories of Christchurch, Canterbury*, pp. 251, 252.

c. 1584

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'The furniture of [Hooker's] church (Drayton-Beauchamp) is much the same as is usually seen in country parishes. . . . The reading-pew, I observed, has two desks; the one so placed that the minister may look towards the altar [south[1]] in reading the prayers, the other at right angles with it, that he may turn round and face the congregation in reading the Lessons.'—*Wilkes's Church of England Magazine*, III. 144. *The Book of Fragments*, p. 192.

1636

'That the minister's reading-desk do not stand with the back towards the chancel, nor too remote or far from it.'—*Bp. Wren's orders and directions, given in the diocese of Norwich. Cardwell, Doc. Ann.* II. 257.

c. 1640

'*The order where Morning and Evening Prayer shall be used and said.* In the first book of Edward VI. the priest was appointed to say the Morning and Evening Prayer in the choir, the people remaining in the church, as aforetimes it had been accustomed: for the choir was built for the priests, and for that purpose that divine prayer might be celebrated and performed by them in it. Against this order there was exception taken by Bucer . . . alleging, "That it was an anti-christian practice for the choir to be severed from the rest of the church, and for the prayers there only to be said, which pertaineth to the people as well as to the clergy; that the separation of the choir from the body of the church served for nothing else, but to get the clergy some respect above the laity, as if they were nearer to God than laymen are: that a pernicious superstition was thereby maintained, as if priests alone were able to procure God's favour, by read-

[1] See *How shall we conform to the Liturgy?* 3rd ed., p. 57.—Ed. 1902.

ng and reciting a few prayers : that in the ancient times of the Church, their temples were built in a round form, and not in a long figure, as ours are ; and that the place for the clergy was always in the midst of these temples ; and that therefore the custom of the division of churches from chancels, and of the priest's saying service in them, was an insufferable abuse, to be forthwith amended, if the whole kingdom would not be guilty of high treason against God." Position of the Minister at Choir Offices.

'This was his declamatory censure of the Church's custom in those times, concerning chancels, and the performance of divine service there : and he prevailed so far by it, that in the fifth year of King Edward there were very many alterations made in the former Service-book, which the Duke of Somerset, the Protector, got to be confirmed in parliament ; among which alterations, this was the first, That the Morning and Evening Prayer should be used in such place of the church, chapel, or chancel ; and that the minister should so turn him (for before he kneeled or stood, save when he read the lessons with his face towards the altar) as the people might best hear. Notwithstanding this condescension, it was then likewise ordered, That if there was any controversy about it, it should be referred to the ordinary of the place, or his deputy ; and that the chancels should still remain, as they had done in times past.

'There arose great contention about this alteration ; some kneeling one way and some another, but not removing out of the chancel ; others leaving that accustomed place, and performing all their service among the people in the body of the church. For the appeasing of which strife and diversity, it was now thought fit, that in our book, when they came to reduce the English service into the Church again, the rubric should be corrected, and put into this form wherein we have it : That Morning and Evening Prayer should be used in the place accustomed, (that must be before the fifth of Edward ; for a year and a half after, which was all the time that

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the second rubric lasted, could not beget a custom,) yet referring it to the bishop to order it otherwise, if he saw cause so to do. But that the priest should here turn himself to the people, (as he is to do after, when he reads the lessons to them,) they made no order, nor thought fit to continue the former order in that particular.'

'*The minister readeth the Lesson standing, and turning him so as he may be best heard.* Here he is appointed to turn him; therefore, before he reads the Lesson, he is supposed to stand, and to be turned with his face another way. It is a circumstance observable, that in all the services in the old synagogues, (from whom the Christian churches at first took their pattern,) the reading of the Law and other Scriptures was done by the priest, with his face turned to the people as they sat; so did our Lord in the synagogue at Nazareth. (Luke iv. 16.) But the prayers were read by him whom they called the apparitor of the synagogue, (correspondent to the deacon or minister in the Christian Church,) with his back to the people, and his face to the ark, representing the majesty and presence of God. (*Maimonides of Prayer*, cap. viii. n. 11.) In the *Misna* he is called, "He that cometh down from the ark." So are (or were) the prayers or litanies used to be read in the Church of England.'—*Bp. Cosin's Notes on the Book of Common Prayer, Third Series, Works*, v. 435-438, 447. *Lib. Anglo-Cath. Theol.*

1644

'In that part of divine service which concerns the offering of the people's prayers to Almighty God, it was required of the priest or presbyter . . . more particularly, "That in his reading of the Prayers and Psalms, he turn his face towards the East, and toward the people in the reading of the Lessons or chapters, as appears plainly by the rubric which directs him thus, That after the reading of the Psalms, the priest shall read two Lessons distinctly,

that the people may hear; the priest that reads the two Lessons standing, and turning himself so as he may best be heard of all such as be present." '—*Heylyn's Cyprianus Anglicus*, *Introd.* viii. *Dublin*, 1719.

Position of the Minister at Choir Offices.

c. 1650

'*The Order where Morning and Evening Prayer shall be read.*

'*Shall be used in the accustomed place, etc.* Which word "accustomed" was added here on purpose, that it might refer to the use of former times, and not to the later alterations, that some of the ordinaries and people had made in or after the fifth year of King Edward the VIth. For the second liturgy, then compiled, hath not this word "accustomed" put into the rubric.

'And that accustomed place was the quire, as appeareth by the first words of the first book, set forth in the second year of King Edward the VIth.: "The priest being in the quire, shall begin the Morning Prayer with a loud voice." But since that time, at the instance of the parishioners, many ordinaries, in most places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after the beginning of Queen Elizabeth's reign, that the minister had a desk or smaller pulpit set up for him, whereat to read divine service and the lessons, in the body of the parish-church, whereas aforetimes he performed all his office at his own seat in the chancel,[1] and so in divers

[1] See *Hist. of Pues*, 2nd ed. pp. 23, 24. In King Edward's first Prayer-book the priest is ordered to be in the choir; but Bucer having declared the order an act of high treason against God, the injunction in the second places him in such place of the church, chapel, or chancel, as the people may best hear. This declaration of Bucer's and Calvin's makes Juvenal's words seem prophetic:

> Quid sentire putas omnes, CALVINE, recenti
> De scelere, et *Fidei violatæ* crimine?

. . . In 1569, Bp. Parkhurst [of the Genevan school], in his Visitation Articles for the Diocese of Norwich, ordered, That in great churches where all

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places, where the ordinary did not alter it, he doth still, turning himself only towards the people that be in the body of the church, when he readeth the lessons.

'Nor had the ordinaries any power, neither to alter the accustomed place of Morning and Evening Prayer, but only where there was some controversy about it, what place was most convenient for the reading thereof.'—*Bp. Cosin's Notes on the Book of Common Prayer, Second Series, Works*, v. 227, 228.

1657

'*The Minister that reads the Lessons standing and turning himself so as he may be best heard of all such as are present.* Turning himself so as he may best be heard of all, that is, turning towards the people; whereby it appears that immediately before the Lessons he looked another way from the people, because here he is directed to turn towards them. This was the ancient custom of the Church of England, that the priest who did officiate, in all those parts of the service which were directed to the people, turned himself towards them, as in the Absolution. See the Rubrick before the Absolution at the Communion: *Then shall the priest, or bishop if present, stand, and, turning himself to the people, say, &c.* So in the Benediction, reading of the Lessons and holy Commandments: but in those parts of the office which were directed to God immediately, as prayers, hymns, lauds, confessions of faith or sins, he turned from the people; and for that purpose, in many parish-churches of late, the reading-pew had one desk for the Bible, looking towards the people to the body of the church; another for the Prayer-book, looking

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the people cannot conveniently hear their minister, the churchwardens and others, to whom the charge doth belong, shall provide and support a decent and a convenient seat in the body of the church, where the said minister may sit or stand . . . and that in smaller churches there be some convenient seat outside the chancel-door [Bp. Parkhurst therefore upheld rood-screens] for that purpose.—Edd. 1848.

towards the east or upper end of the chancel.'—*Bp. Sparrow's Rationale upon the Book of Common Prayer*, pp. 43, 44, 12mo. 1668. Position of the Minister at Choir Offices.

1661

'Secondly, for his posture, besides the windings, turnings, and cringings, his face must be sometimes toward the people, and sometimes his back.'—*Anatomy of the Common Prayer, by Dwalphintramis*, p. 29, 4to. 1661.

1710

'The minister is . . . directed to *read* [the Lessons] *distinctly with an audible voice, and to turn himself so as he may best be heard of all such as are present*; which shews, that in time of prayer the minister used to look another way: a custom still observed in some parish-churches, where the reading-pews have two desks; one for the Bible, looking towards the body of the church to the people; another for the Prayer-book, looking towards the east or upper end of the chancel; in conformity to the practice of the primitive Church.'—*Wheatly, on the Common Prayer*, p. 139. 1840.

Position of the Minister for Versicles and Collects

* 'In pre-Reformation times the *Preces Feriales* (Prayers, Verses and Responses on ordinary days), which preceded the Collect for the day, commenced with the Lesser Litany and the Lord's Prayer, followed by ten Versicles with Responses—the 51st Psalm—and four more Versicles with Responses. These Suffrages evidently suggested the six in our English Prayer Book, which are free translations of some of the old ones. The last four following the 51st Psalm had this Rubric before them: "Finito psalmo solus Sacerdos erigat se et ad gradum

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chori accedat scilicet ad matutinas et ad vesperas, tunc dicendo hos versus," *viz.*, the four introductory to the Collect, which immediately followed them.

'In 1549, under the First Book of Edward VI., all knelt down immediately after *Benedictus* and said *Kyrie*, Creed, Lord's Prayer and the Suffrages we still use, minister and people all kneeling throughout. Before the Collect was a Rubric directing "the priest" to stand up to say it.

'In 1552 the Creed was ordered to be said after the Canticle, before the people knelt down. Then followed the *Kyrie*, Lord's Prayer and Suffrages as in 1549, but the Rubric, which we still have, was inserted ordering the minister to stand up before the Suffrages instead of immediately before the Collect.

'No alteration was made in this matter in the books of Elizabeth in 1559, or of James in 1604, or in the Scottish Liturgy in 1637. Thus, during the 110 years from 1552 to 1662, the order was for the Collects to be said by the priest standing, in accordance with immemorial custom. Had it been intended to alter this immemorial custom, we should surely have had some express direction, *in the evening service as well as at Mattins*, ordering the minister to kneel down again. Instead of this, we find that in the Rubric of 1662 (our present Rubric), specifying the Collects to be said at Mattins, the words "all kneeling" have been added, without any similar words appearing in the corresponding Rubric in the evening service. Is it not reasonable to assume that, the people having been taught during Cromwell's time to sit during prayers, these two words simply emphasize the duty of the people to kneel in prayer? At all events, the same words in the Communion Service, in the Rubric which follows the Prayer of Consecration, clearly do not include the minister, as he could not distribute the Communion on his knees. So again in the Confirmation Service, it seems unlikely that the expression "all kneeling down," in the Rubric preceding the final prayers, can be meant

to include the bishop, because there is no direction for him to rise before giving the blessing, which there would surely have been if we may judge by the analogy of the Confession and Absolution at Mattins and Evensong. Position of the Minister at Choir Offices.

'To sum up briefly :—

'1. In pre-Reformation times, when Suffrages were to be said before the Collect, the officiating priest said the last four *and* the Collect standing.

'2. In 1549, the priest said only the Collect standing.

'3. In 1552, he said six Suffrages *and* the Collect standing, which practice continued till the death of Charles I. and the compulsory disuse of the Book of Common Prayer.

'4. In 1662, after the Restoration, at the end of the Rubric specifying what Collects were to be said at Mattins, the words "all kneeling" were added. No similar addition was made to the corresponding Rubric in the evening service ; yet the somewhat casual addition of these two words has been taken as sufficient to alter the immemorial practice of the Church of England, according to which the priest has always said the Collects standing, even when he said the introductory versicles kneeling.

'5. If the Rubric in the morning service by a strict legal interpretation, regardless of history, be held to require the minister to kneel, an equally strict interpretation of the Rubric in the evening service would require him to stand while saying the Collects.'

—*J. B. Powell, Choralia*, pp. 71 ff. *Note by H. G. Morse, with slight modifications made at his request to the Editor*, 1902.

The Reader of the Lessons

* From the words of the rubric, *he that readeth*, it appears that the privilege of reading the Lessons is not necessarily to be confined to the clergy, but may be allowed to laymen. This view is strengthened by the fact that, at the last revision of the Prayer Book in 1662, The Reader of the Lessons.

The Reader of the Lessons.

he that readeth, was substituted for *the minister that readeth*. Before this change was made, custom had assigned the reading of the first Lesson and the Epistle to the parish clerk. Archbishop Grindal, in his visitation articles at York in 1571, and again at Canterbury in 1576, required that parish clerks should be "able to read the first Lesson, the Epistle, and the Psalms, as is used" (*Remains*, Parker Society, pp. 142, 168). The expression "as is used," points to what was usual at the dates named. The clerk's privilege of reading the first Lesson was acknowledged by episcopal articles, which at the same time forbade him to encroach upon the ministerial office. For example, Bishop Williams of Lincoln, in his visitation articles of 1625, enquired, "Is your parish clerk able distinctly to read the first Lesson?" Doth he "meddle above his place, as to read Prayers, bury the dead, church women, and such like?" (*Ritual Committee Report*, ii. pp. 498, 499). In 1630, we read that "One of the chapters is in many churches read by the clark; part of the Psalms and other answers are dispatched by him and the people" (*Fisher's Defence of the Liturgy*, p. 7, 4to. 1630). Similarly Archdeacon Davenant, of Berks, enquired in the year 1631, "Doth the parish clerk read divine service, or any part of it, except the first Lesson?" (*Ritual Committee Report*, ii. p. 524). Formerly, the first Lesson was commonly read in certain cathedrals by one of the lay-clerks. "In some choires, those Singing-men, who read the first Lesson, are called Lay-clerks" (*The Clergyman's Vade Mecum*, p. 214. 1715). This was the case on week-days at Lichfield, as late as the year 1843 (see *Jebb's Choral Service of the Church of England*, p. 327). At Norwich cathedral, until Dean Pellew's time, a lay-clerk, in rotation weekly, read the first Lesson (see *Hacket's Cathedral Schools*, 41). "The parish-clerk at Christ Church, Hants, has from time immemorial worn a surplice, and has up to quite recent times read the Lessons and the Epistle" (*Dearmer, The Parson's Handbook*, p. 291 *n. 4th ed.*).—*Ed.* 1902.

Hier. II.

The Litany to be sung in the midst of the Church

A.D. 1547

'Immediately before high mass, the priests with other of the quire shall kneel in the midst of the church[1] and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following.' Position of the Minister at the Litany.

—*Injunctions of Edward VI. Cardwell's Doc. Ann.* i. 15.

1547

'Whether they have the procession-book in English, and have said or sung the said Litany in any other place but upon their knees in the midst of their church.'

—*Visitation Articles of Archbp. Cranmer. Ibid.* i. 54.

1559

'Immediately before the time of communion of the sacrament, the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany, which is set forth in English. . . . And in cathedral or collegiate churches the same shall be done in such places, and in such sort, as our commissioners in our visitation shall appoint.'—*Injunctions of Q. Elizabeth. Ibid.* i. 219.

1584–1689

* 1584. '*Item* a low deske in the myddest of the Chore.'

1634. 'A Cupboord for the service bookes ioyned to a kneeleing deske in the midst of the Quire.'

1662. 'A purple Cloath with a silke fringe upon the Deske where the Letany is usually sung.'

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[1] *i.e.* under the rood, at the entrance to the choir.—Ed. 1902.

Position of the Minister at the Litany.

1689. 'One Lettany deske with a fringe purple cloth about it.'—*Inventories of Christchurch, Canterbury*, pp. 242, 255, 277, 284.

c. 1620

'The Litany to be said or sung in the midst of the church (*Injunct. Eliz.*). The priest goeth from out of his seat into the body of the church, and (at a low desk before the chancel-door, called the fald-stool[1]) kneels, and says or sings the Litany. See the prophet Joel, speaking of a place between the porch and the altar, where the priests and the prophets were commanded to weep, and to say, "Spare thy people, O Lord," &c., at the time of a fast.'—*Bp. Andrewes' Notes in Nicholls' Commentary on the Prayer Book*, p. 23.

c. 1620

* In the plan of Bishop Andrewes' chapel is figured within the entrance, 'the faldstory, whereat they kneel to read the Litany.'—*Minor Works.* Appen. F. p. xcviii. *Lib. Anglo-Cath. Theol.*

1627 and 1662

* In 1627, Cosin, in his articles as archdeacon of the East Riding, enquired, 'Have you a little faldstool, or desk, with some decent carpet over it, in the middle aley of the church, whereat the Litany may be said.' And again, in 1662, in his visitation articles in the diocese of Durham, of which he was then bishop, Cosin enquired, 'Have you a desk whereat to say the Litany in the midst of the church?'—*Works*, ii. 4; iv. 508. *Lib. Anglo-Cath. Theol.*

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[1] This is an incorrect use of the word; but is also found in the Coronation service. The *faldstool* is properly a folding seat for ecclesiastical personages.—EDD. 1848.

c. 1630

Position of the Minister at the Litany.

* 'The priest goeth from out of his seat into the body of the church, and (at a low desk before the chancel door, called the faldstool) kneels, and says or sings the Litany.' —*Notes on the Prayer Book, First Series, Ibid.* v. 67.

1665–1683

* ST. OSWALD'S, DURHAM.

1665. 'To Mr. Shacklock for the Litany desk, 1*s.* 4*d.*'

1666–7. 'For a cushion to the Lettany deske for our Minister, 2*s.* 10*d.*'

'For twoe matts, one for the pulpitt and another for the Lettany deske, 1*s.*'

1682–3. 'For making a codd[1] to the litany deske and two cushions, 4*s.* 6*d.*'

ST. NICHOLAS, DURHAM.

1665. 'Pd . . . and for a Lettiny deske, 12*s.* 6*d.*; 2 yards ¼ ½ black Paddua searge and silk for a cloth for the deske, 8*s.* 6*d.*'

1666. 'Another cloath for the Lettenny desk.'

1672. 'For mending the Lattany deske, 1*s.* 4*d.*'

1683. 'For the latteny deske cloth mending, 2*d.*'

HOUGHTON-LE-SPRING.

1665. 'For the Letany deske, 6*s.*'[2]

1667. 'A Letany deske.'

—*Durham Parish Books*, pp. 200, 202, 206, 219, 221, 232, 252, 332, 334. *Surtees Soc.* 1888.

1668

* 'Then shall one or both of the Chaplaines, or other

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[1] 'Codd,' a pillow or cushion.—ED. 1902.

[2] From the above it is to be noticed, that Litany desks were provided in each of the three Durham parishes named, in the year 1665. They had probably been ordered by Bp. Cosin: see his Visitation question above, *sub* 1662. For additional references to the Litany desk, see Part I. of this work, pages 101, 105.—ED. 1902.

Position of the Minister at the Litany.

Ministers then present, and duely habited, descend to say or sing the Letany in the midst of the Church or Chapell.' —*The Forme and Order of Dedication or Consecration of Churches and Chapells. Bp. Cosin's Correspondence*, ii. 187. *Surtees Soc.* 1870.

1668

* In the illustration[1] prefixed to Bp. Sparrow's *Rationale*, London, 1668, the reader, with outspread hands, kneels at a desk placed at some distance from the altar; whilst below the picture are the words—'The Litany to be said or sung in the midst of the church.'—*Ed.* 1902.

1684–1774

* In Chambers' *Divine Worship*, pp. 97, 129, 181, 209, are four illustrations of the "Rehearsing of the Litany," taken from English books of the dates, 1684, 1700, 1709, and 1774. In the two earlier, the reader is kneeling before the altar with no support; in the two later, he is kneeling at a desk placed immediately in front of the altar.—*Ed.* 1902.

Position of the Minister at the Eucharist[2]

(*See Part I. pp.* 245–7.)

A.D. 1630

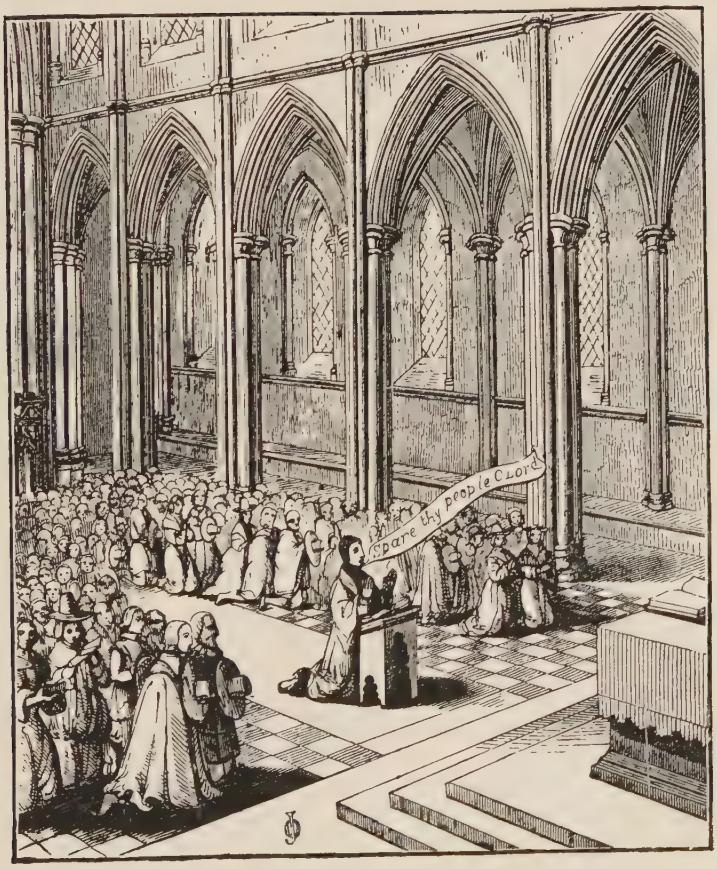
Position of the Minister at the Eucharist.

* 'Pretending the example of St. Paul's in London, and other Cathedrall churches, you will needs sett the Lord's Table at the east end of the church, where no part of the evening prayer is ever said, and all morning prayer never, contrarie to the rubrike directly. Again,

[1] *Vide* the accompanying reproduction of this illustration.—Ed. 1902.

[2] For a full and impartial view of the evidence for and against the Eastward Position of the Celebrant of the Holy Communion, see *The Bishop of Lincoln's Case*, A.D. 1890. See also *Perry's Notes on the Purchas Judgment*, pp. 325 ff.—Ed. 1902.

PLATE V.] [*To face page* 38.



Hier. II.]

you have lately so set it, that the minister can not possibly stand on the north side of the Table, ther being neyther side standing northward.' — *Bp. Cosin's Correspondence*, i. 178, 179. *Surtees Soc.* 1868. Position of the Minister at the Eucharist.

1636

* 'He, in the same year, 1636, ordered, that the Communion-Table, which is appointed by the same Rubrick, at the time of the Celebration of the Holy Communion, to be placed in the Body of the Church or Chancel, where Divine Prayers are usually read, and where the People might best hear, should he set up close under the Wall at the East-end of the Chancel, Altar-wise, and not to be removed from thence ; whereby the Minister, who is by the Law to Officiate at the North-side of the Table, must either stand and Officiate at the North-end[1] of the Table so standing Altar-wise, or else after the Popish and Idolatrous manner, stand and Officiate at the West-side of the Table with his Back towards the People.'

'That he, the said Matthew Wren, being Bishop of Norwich in the said year, 1636, in the Tower Church in Ipswich, and other places, did in his own Person use Superstitious and Idolatrous Actions and Gestures in the Administration of the Lord's Supper, Consecrating the Bread, and Wine, standing at the West-side of the Table with his Face to the East, and his Back towards the People, Elevating[2] the Bread and Wine so high as to be seen over his shoulders, bowing low, either to or before them, when he after the Elevation and Consecration had set them down on the Table.'

—*Articles of Impeachment against Bp. Wren*, qu. *Nalson's Impartial Collection*, ii. 398, 402.

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[1] In the quotation above, the term 'North-side,' in distinction to 'North-end,' is to be noted.—ED. 1902.

[2] Bishop Wren denied this charge. See later, *sub* 'Usages attributed to the Caroline Divines.'—ED. 1902.

c. 1640

Position of the Minister at the Eucharist.

* 'It seemeth to be no great matter, that without Warrant of the book of England, the Presbyter going from the North-end of the Table, shall stand during the time of Consecration at such a part of the Table where he may with the more ease and decency use both hands; yet being tryed, it importeth much, as that he must stand with his hinder parts to the People. . . . He must have the use of both his hands, not for anything he hath to do about the bread and wine, for that may be done at the North-end of the Table, and be better seen of the People; but (as we are taught by the Rationalists[1]) that he may be stretching forth his arms, to represent the extension of Christ on the Cross.'—*The Scots' Commissioners' Charge*, qu. *Nalson's Impartial Collection*, i. 684.

1641

* 'The Church-wardens of my Parish, by order from the Bishop, were enjoined to turn the Communion-Table, and place it Altar-wise, etc. Now they, that they might neither displease the Bishop, nor transgress against the Rubrick of the Liturgy, made it an exact square Table, that so notwithstanding the Bishop's order, the Minister

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[1] About the year 1543, "the rites and ceremonies of the Church were brought under a review, and a *Rationale* was drawn up to explain the meaning and justify the usage" (*Collier, Eccles. Hist.* II. iii. 191). In the course of this work, which is printed by Collier, *ibid.* 191–198, occurs: "After the which [the consecration], the priest extends and stretches forth his arms, in form of a cross, declaring thereby, that according to Christ's commandment, both he and the people, not only have fresh remembrance of the passion, but also of his resurrection and glorious ascension." Observe the direction in the rubrics of the Sarum Missal before *Unde et memores*; Deinde elevet brachia sua in modum crucis (ed. *Burntisland*, 617).

It is to be observed that this extension of the arms is the general Gallican custom at 'Unde et memores,' and is found in the majority of Western rites, though not in the Roman. It is still practised *in modum crucis* at Milan and Lyons, as well as by the Dominicans and Carthusians.—Ed. 1902.

might still Officiate at the North-side of the Table.'— *Articles of Information against the Bp. of Bath and Wells*, qu. *Nalson's Impartial Collection*, ii. 414. Position of the Minister at the Eucharist.

1641

'But now while to their consecration [our prelates] will add a clause of the minister's posture in this act, commanding him during the time of consecration to leave the former stance he was enjoined in the first rubrics to keep at the north end of the Table, to come to such a part of the Table where he may with more ease and decency use both his hands, the world will not get them cleared of a vile and wicked purpose. The Papists will have their consecration kept altogether close from the ears of the people, for many reasons. . . . The reformed Church counts the secret murmuration of their canon and words of consecration a very vile and wicked practice against nature, reason, and all antiquity; so that we must take it in very evil part to be brought towards it by our Book [of Common Prayer]; for when our Table is brought to the east end of the quire, so near the wall as it can stand, and the minister brought from the end of it to the broad-side, with his face to the east, and his back to the people, what he speaks may be Hebrew, for them; he may speak so low as he will, or what he will, for were his face to the people and his voice never so extended, yet so great is the distance he could not be heard; but now, being set in the furthest distance that is possible, and being commanded not only to turn his shoulder, as he was by his north stance in all the former action, but his very back by his new change of place, and not being enjoined to extend his voice as somewhere he is, what can we conceive but it is their plain mind to have the consecration made in that silence which the Romish rubric in this place enjoins? . . . This injunction we are directed to keep, while we are not only enjoined to go so far from the people as the remotest wall and Table will permit, but to use such a posture that our

Position of the Minister at the Eucharist.

back must be turned to them, that so our speech may be directed to the elements alone, and that in what language you please; and no ways to the people from whom we have gone away, and on whom we have turned our back.

'The priest may say the consecration-prayer in what language he will, and in so quiet silence as he pleases, for who can challenge him when he is in his sanctuary, divided by his veils and rails from the people?

'What other thing does our rubric import, bidding us leave our north-standing, where we were in our preface, and come to another part of the altar during the time of consecration, that when it is ended we may return again to the north end? Also, that the end of our coming to another place in the consecration is the more ease to use both our hands, what use here of both hands is possible, but that which the Romish rubrics at this place do enjoin,—the multiplication of crosses, whiles with the right, whiles with the left hand, whiles with both the arms extended so far as they may be? This could not be done if we stood at the north end of the Table, for then the east wall of the church would hinder us to extend our left arm, and so to make the image of Christ's extension on the cross perfectly. The Papists, to recompense the want which the people have in their ear by the priest's silence, and turning his back upon them during the time of consecration (as our book speaks), they think mete to fill their eyes with dumb shows, not only to set up the crucifix on the altar, on the pillars, on the tapestry, on the east glass window, where it may be most conspicuous to the eye, but chiefly to cause the priest at the altar to make a world of crosses and gestures, all which must have a deep spiritual sense. Will not the present rubric give us leave to entertain our people with the same shows? The crucifixes are already set upon the altar, on the tapestry, on the walls, on the glass windows, in fair and large figures. The lawfulness of crossing, not only in Baptism, but in the Supper and anywhere, is avowed, as in the *Self-conviction* is shewn: what other bar is left us to

receive all the crossings that are in the mass, but the sole pleasure of our prelates, who, when they will, may practise that which they maintain, and force us to the particular use of those things which they have already put in our book in general terms ? Position of the Minister at the Eucharist.

'We must come to the west side of the altar, and so turn our back : we must be both within the rail of timber and veil of cloth, lest men should either see or hear us, so we may use any language we will, for God understands all, and the elements none.'—*A Parallel or Brief Comparison of the Liturgy with the Mass-Book*, &c. pp. 44, 45, 47, 57, 58, 81, 89.

1641

'Our men, to return to the old fashion, command the Table to be set at the east end of the chancel, that in the time of the consecration the priest may stand so far removed from the people as the furthest wall of the church can permit : and as if this distance were not enough to keep these holy words of consecration from the profane ears of laics, our book hath a second rubric enjoining expressly the priest in the time of consecration to turn his back on the people, to come from the north end of the Table, and to stand at such a place where he may use both his hands with more decency and ease, which is not possible but on the west side alone, for on the south side the commodity is just alike as on the north : on the east none can stand, for the Table is joined hard to the wall, and whosoever stands at the west side of the altar, his back is directly to the people that are behind him'—*A Large Supplement*, p. 10.

1641

'This course they [the Parliament] also held with the Bishop of Ely, impeaching him of many pretended misdemeanours in the see of Norwich, viz. . . . his placing

Position of the Minister at the Eucharist.

the Communion-table altarwise, and causing a rail to be set before it; the practising of superstition in his own person, his bowing toward it, consecrating the bread and wine at the west side of the Table, with his back toward the people, and elevating the same above his head, that the people might see it (which last points, as they made most noise, so they found least proof); causing the seats in all places to be so contrived, that the people must of necessity kneel toward the east, according to the pious custom of the primitive times; turning all afternoon sermons into catechisings by question and answer, according to the King's *Instructions*; appointing no prayer to be used by preachers before their sermons, but that prescribed by the canon; and that the bells should give no other warning for sermons, than they did for prayers, that the people might resort unto the church at all times alike, as by the laws and statutes of the realm they were bound to do.'—*Heylyn's Cyprianus Anglicus*, II. v. 15.

1642

'They offended likewise in turning their faces to the east, and forcing the people so to do. . . . In this Dr. Cosins offended, not only in turning the reader's desk at morning prayer, and the dean's pew, that they could not sit with their backs to the east; but also when he administered the Communion he stood on the west side of the Table with his face towards the east, and back towards the people; which is a ceremony the pope's priests are enjoined to use at mass.'

'They constantly observe that unlawful ceremony of turning faces to the east, not allowed by the Church; and some, when they officiate at the Communion Table, look toward the east, turning their backs to the people, after the manner of mass priests.'—*A Catalogue of Superstitious Innovations, brought into Durham Cathedral*, pp. 26, 30, 4to. 1642.

1660

Position of the Minister at the Eucharist.

* 'Immediately after the Collects the Priest, or [the Epistler] one appointed, shall turne to the people and reade the Epistle in the place assigned for it.'—*Suggested Alterations in the Book of Common Prayer. Bp. Cosin's Correspondence*, ii. 53. *Surtees Soc.* 1870.

1661

Rubric. 'Then shall the priest or the bishop (being present) stand up, and turning himself to the people, say thus'—

Exception. 'The minister turning himself to the people is most convenient throughout the whole ministration.' *The Exceptions* [*of the Presbyterians at the Savoy Conference*] *against the Book of Common Prayer.*

Minister's Turning. 'The minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see, *Aug.* lib. ii. *de Ser. Dom. in monte. The Answer of the Bishops to the Exceptions of the Ministers.*

—*Cardwell, Hist. of Conferences*, pp. 320, 353.

1880

* '*When the Priest, standing before the Table.* . . . The expression "standing before the Table," is to be rightly understood by observing that the emphatic word in it is "standing." . . . The word "before" evidently implies a position in front of the Table, and excludes the end, whichever way the Table might be placed.'

'The Priest's acts of reverence, during and after Consecration, according to the old English use (as may be plainly seen in the rubrics of the Sarum Missal) consisted,

Position of the Minister at the Eucharist.

not in bending the knee, but in inclining the head and body.'

—*Ritual Conformity*, pp. 40, 41, 4*th ed. Lond.* 1891.

1890

* 'To sum up the inquiry. . . . A large section of the Church strenuously argued against the north end, even when sanctioned and widely adopted, as not fulfilling the conditions of the north side. The Church authorities at the Savoy Conference favoured an eastward position and put the fact on record.[1] The ordinaries never afterwards (so far as is known) required the north end to be taken, except one who apparently implies that it was not always taken. There are illustrations of the fact that an eastward position of the celebrant standing at the north part was no unfamiliar one. Against this is to be set the authority of Wheatly and Nicholls—proof abundant, were proof deficient, of the "usual" position, but not (even apart from the erroneous defences they set up) tending to prove the sole legality of the position they advocate, and the illegality of the other.'

'The term north side was introduced into a rubric of the Liturgy to meet doubts which had arisen owing to a general change in the position of the holy tables. It was at that time perfectly definite and distinct in its meaning and application. About eighty years after the first publication of that rubric a second general change was made under authority in the position of the tables, which were now moved to the east end. This change made the north side direction impossible of fulfilment in the sense originally intended. The new interpretation or usage commonly adopted was not prescribed by any statute or authoritative declaration.'—*Archbp. Benson*, in *The Bishop of Lincoln's Case*, pp. 135, 138, *ed. Roscoe. Lond.* 1891.

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[1] See above *sub* 1661.—Ed. 1902.

The Right of the Parish Clerk to read the Epistle

The Right of the Parish Clerk to read the Epistle.

* 'With the first Liturgy of Edward VI. the clerk was to read the Epistle. In the companion to the first book, plainly written for the use of the clerk, and published by Grafton under the name of "Psalter" in 1549, the priest or the clerk is to read the Epistle. And this is not "at the Communion where there is a Buriall," but the general direction is given under the heading of—"All that appertein to the clerkes to say or syng at the ministracion of the Communion."

'Further on, well in the reign of Elizabeth we find the old custom continued. Grindal, in his metropolitical visitation of the province of York in 1571, inquires if the parish clerk "be able also to read the first lesson, the Epistle, and psalms, with answers to the suffrages as is used." And, again, in 1576, in his metropolitical visitation of the Province of Canterbury, he asks whether the parish clerk be "able and ready to read the first lesson, the Epistle, and the Psalms, with answers to the suffrages as is used." (*Remains of Edmund Grindal, Parker Soc.* 1843, pp. 142, 168.) It thus seems to have been expected that the parish clerk all over England, should read the Epistle. Further, in the visitation articles of Aylmer, Bishop of London, in 1577 (qu. *Christie, Some Account of Parish Clerks, Lond.* 1893, p. 169), there is the same inquiry about the first Lesson, Epistle, and psalms; and in those of the diocese of Lincoln, in 1585, the Bishop asks about the clerk the same questions in the same words that Grindal puts to the province of Canterbury. But in the same diocese in 1591, it is asked whether the parish clerk is "suffered to read anything in the church, save the one Lesson and the Epistle" (*Lincoln Visitation Articles for* 1585 *and* 1591, *in the British Museum*). Possibly it had been found between the two visitations that the parish clerk was taking too much upon him, and that it would be good policy to restrain him from all but his ancient duties.

The Right of the Parish Clerk to read the Epistle.

'After the publication of the canons of 1603 (in the Latin version of which the parish clerk is called by the name of one of the minor orders, "Ostiarius"), the visitation articles frame themselves for the most part on canon xci, *de Ostiariis sive Clericis parochialibus*. The parish clerk is to be 20 years of age, able to read, write, and sing. But it does not seem to be inquired after this whether he read the Epistle. We know that the clerk was pushed by the Puritan faction into duties which he had no commission to execute: the visitation articles of the period bear witness to this. Consequently, it might be considered desirable, that even a duty which he had performed from his birth should be put out of sight. The reading of the lessons seems to have been continued much later. Giles Jacob (*New Law Dictionary, ninth ed. Lond.* 1772, *s. v.* parish clerk) says of parish clerks: "Their business consists chiefly in responses to the minister, reading lessons, singing psalms," etc. After 1603 evidence has yet to be found that any but men in holy orders sang the Epistle, though further research might at any moment produce facts to the contrary. The Archbishop of Canterbury reminded us at Bradford that the silence of history is but a weak foundation for a negative opinion. Even the right of any but the celebrant may be questioned; for the rubric since 1552 seems precise in its direction, that the celebrant is to read the Epistle; yet in other parts of the Prayer Book, it is directed that some one different from the celebrant is to read the Epistle; and epistlers and gospellers are ordered elsewhere. The rubric may, perhaps, be interpreted that the celebrant is to read the Epistle if no clerk in Holy Orders or otherwise qualified is at hand to do so. At all events, it was so interpreted in the reign of Elizabeth, when the rubric was new; and the custom of allowing the Epistle to be read by one in Holy Orders, though not the celebrant at the time, may be said to have been universal in England for two or three centuries.'—*From a Letter by Dr. J. Wickham Legg*, in "*The Church Times*," *Dec.* 2, 1898, pp. 671, 672.

Postures of the People

Postures of the People

A.D. 1551

* 'Whether they [the clergy] suffer or cause the people to sit at the Epistle, and to stand at the Gospel?'[1] Postures of the People.

—*Bp. Hooper's Injunctions. Later Writings*, 146, § xxvii. *Parker Soc.*

1604

* 'In the time of divine service, all manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer . . . testifying by these outward ceremonies and gestures, their inward humility, Christian resolution. . . .'—*Canon* xviii.

c. 1630

'How holy would they seem to be in their new guise of devotion, and in a curious formality, and punctual observance of their holy rites, as in a lowly bowing at the Name of Jesus,[2] in an humble adoration to the altar,[3] in

[1] Hooper was evidently discouraging the attaching of any importance to the postures of the people during service, and, as it seems, to the change of posture for the Gospel. But his question, quoted above, affords good evidence that, up to the Reformation and under the first Prayer Book of Ed. vi., it was usual for the people to sit for the Epistle and to stand for the Gospel.—ED. 1902.

[2] For 'Bowing at the Holy Name,' see pp. 67 ff.

[3] For 'Adoration towards the Altar,' see pp. 75 ff.

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standing bolt upright at the *Gloria Patri*, and at the Gospel, and the like? . . . The third change is in the worship of God; which they go about to turn inside outward, placing the true worship, which is in spirit and in truth, in a will-worship of man's devising . . . also a punctual observance in these formalities, as in bowing to the Name of Jesus, to the Communion-table, or rather altar, as to the mercy-seat, as they teach in their books; praying with their faces toward the east, thus tying God to a fixed place; standing at reading of the Gospel, and the like.'—*For God and the King*, pp. 98, 128, 129.

1636

* 'He, in the same year 1636, ordered that all the pews in the churches should be so altered, that the people might kneel with their faces eastward, towards the Communion-table set altar-wise.—*Articles of Impeachment against Bp. Wren*, qu. *Nalson's Impartial Collection*, ii. 399.

1637

* 'The epistle ended, the Gospel shall be read, the Presbyter saying: "The holy Gospel. . . ." And then the people all standing up shall say: "Glory be to thee, O Lord." At the end of the Gospel, the Presbyter shall say: "So endeth the holy Gospel." And the people shall answer: "Thanks be to thee, O Lord." And the Epistle and Gospel being ended, shall be said or sung this Creed, all still reverently standing up.'—*The Book of Common Prayer for the use of the Church of Scotland. Edin.* 1637.

c. 1640

* 'They have practised and inforced antiquated and obsolete Ceremonies, as standing at the Hymns, at *Gloria Patri*, and turning to the East at several parts of the Divine Service, bowing to the Altar, which they tearm

the place of God's residence upon Earth.'—*The Humble Petition of many the Inhabitants of Kent to the Commons*, qu. *Nalson's Impartial Collection*, i. 721. Postures of the People.

1641

* 'They [the Church party] tell us, that when the Epistle cometh, all may sit down ; but when the Gospel beginneth, all must again rise.'—*A Large Suvplement*, p. 88.

1641

* 'That he commanded the dean of the said college [St. John's, Cambridge] to severely punish according to the expressed infliction, who would not likewise convert their faces towards the east at "Glory be to the Father, etc.," and many times in divine service.'—*Articles, etc., against William Beale, D.D.*, p. 5, 4to. 1641.

c. 1650

* 'Antiqui moris est, ut fideles, dum Evangelium legitur, starent capite aperto, arma, si quae habuissent, aut baculos deponerent, in signum remissae omnis vindictae, ac depositi odii.'—*Bp. Cosin's Notes on the Book of Common Prayer, Second Series, Works*, v. 248. *Lib. Anglo-Cath. Theol.*

c. 1660

* 'In the recitation of the *Gloria Patri*, the priest and people stood all up and turned to the east ; and this custom ever continued in the Church, and is still retained in the Church of England, in conformity to the ancient and primitive custom.'—*Bp. Jeremy Taylor, Works*, v. 239, 240. *ed. Eden.* 1849.

1661

* 'At the reading of the Gospel, there is no posture

Postures of the People.

appointed for the people, which gives many of them occasion to refuse the posture of standing, as in all places and times hath been accustomed. This therefore it were requisite to be here added. Nor is there any order after the naming of the Gospel for the people to say, "Glory be to thee, O Lord," as hath been likewise accustomed, and was specially ordered in King Edward's time, . . .'

'At the Nicene Creed, there is likewise no posture of standing specially here appointed; by reason of which omission many people refuse to stand, though at the other Creed of the Apostles they are appointed to do it, as here likewise they ought to do; and at Athanasius' Creed besides.'—*Bp. Cosin's Corrections in the Prayer Book suggested. Works*, v. pp. 513, 514. *Lib. Anglo-Cath. Theol.*

1686

'In church to behave himself always very reverently, nor ever turn his back upon the altar in service-time, nor on the minister, when it can be avoided; to stand at the Lessons and Epistle,[1] as well as at the Gospel, and especially when a Psalm is sung; to bow reverently at the name of Jesus, whenever it is mentioned in any of the Church's offices; to turn towards the east when the *Gloria Patri* and the Creeds are rehearsing; and, to make obeisance at coming into and going out of the church, and at going up to and coming down from the altar—are all ancient, commendable, and devout usages, and which thousands of good people of our Church practise at this day, and amongst them, if he deserves to be reckoned amongst them, T.W.'s dear friend.'—*Mich. Hewetson's*

[1] The practice of standing at the Epistle appears to have been quite exceptional, and the idea may have been borrowed from the East. The Nonjurors tried to introduce it. The rubric in the nonjuring liturgy of 1718 (*A Communion Office taken partly from Primitive Liturgies, etc., Lond.* 1718) runs:—"And immediately after the Collect, the people shall rise, and the priest shall turn to the people, and read the Epistle." See also Thomas Deacon's Liturgy of 1734, where an identical direction is found.—Ed. 1902.

Memorandums concerning the Consecration of the church of Kildare, and the Ordination of his dear friend Thomas Wilson, with some advices thereupon. Keble's Life of Bp. Wilson. Works, 1. i. 22, 23. *Lib. Anglo-Cath. Theol.* Postures of the People.

1687

* 'I went diligently to the public worship, especially to the Cathedral of Carlisle, where in time of public prayer we used all, as soon as that creed called the Apostles' Creed began to be said, to turn our faces towards the east, and when the name of Jesus was mentioned we all as one bowed and kneeled towards the altar-table, as they call it, where stood a couple of Common Prayer books in folio, one at each side of the table, and over them, painted upon the wall, I.H.S., signifying Jesus.'— *Story's Journal*, 4.

1710

* 'It has been an ancient custom for the congregation to sit to repose themselves during the reading of the Epistle.' — *Nicholls on the Book of Common Prayer*, sub *rubric for the Epistle.*

1720

* 'There have been two peculiar honours paid to the *Gospels*, which continue in our Church to this day.

The first is, that all the congregations stand up at the reading of them, as being the word of the Master; whereas, at the reading of the *Epistles*, they are indulged the posture of sitting, as being the words of the servants.[1]

[1] Dr. Bisse here gives a summary of the teaching of the early ritualists, as the following quotations shew :—

Ruperti Abbatis Tuitiensis, *De Divinis Officiis*, lib. i. cap. 32, *de Epistola.* (Hittorpius, Paris, 1610, col. 866).

"Igitur, morale legis officium agit Epistola, tantum distans ab eo, quod in officio Missae praecedit sancto Evangelio : quantum servus a Domino, preco a judice, legatus ab eo qui misit illum. Quapropter cum legitur, non

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This reverence the Catholic Church, throughout east and west, hath always paid to the Son of God above all other messengers. And our Church hath continued the practice of the same, as directed in her rubric; so that this is not only recommended by antiquity, but also enjoined by authority. . . .

'Secondly, the other honour paid to the *Gospel*, was, that after the naming of it, all the people standing up said, "Glory be to thee, O Lord." This usage borrowed from ancient Liturgies our reformers continued in ours [the first Prayer Book of Ed. VI.]: and though afterwards discontinued in the rubric, yet custom still continues the use of it in most cathedral and in many parochial churches: and the voice of custom is in many cases the voice of law.'—*Bisse, The Beauty of Holiness in the Common Prayer*, pp. 140 ff., *7th ed. Lond.* 1720.

1723

* 'The Epistle is read; at which the people are allowed to sit, to make the service the less uneasy.'—*Barclay, A Persuasive to the People of Scotland, etc.*, p. 112, *2nd ed. Lond.* 1723.

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injuria sedemus: cum autem sanctum Euangelium audimus, demissis reverenter aspectibus, sicut Domino nostro assistimus."

"Therefore, the Epistle represents the moral work of the law, being so far distant from the holy Gospel as it precedes it in the service of the Mass. [It differs from it in the same degree] as the servant from his master, the herald from the judge, the ambassador from him that sent him. Wherefore, when it is read, we not improperly sit: but when we hear the holy Gospel, we stand as it were before our Master, with faces reverently looking down."

Hugonis de Sancto Victore Canonici Regularis Lateranensis, *Speculum de Mysteriis Ecclesiae.* lib. ii. cap. 17. *de Epistola*, (Hittorpius, Paris, 1610, coll. 1397–8.)

"Epistola tantum differt ab Evangelio, quantum servus a Domino, praeco a judice, legatus ab eo qui misit illum. Quapropter cum legitur Epistola, non injuria sedemus. Cum autem Evangelium audimus, dismissis reverenter aspectibus sicut Domino nostro assistimus."

"The Epistle stands in the same relation to the Gospel as the servant to his master, the herald to the judge, the ambassador to him that sent him. Wherefore, when the Epistle is read, we rightly sit. But when we hear the Gospel, we stand with eyes reverently downcast as before our Master."
—Ed. 1902.

1723

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* 'Standing expresses a threefold affection—at the Hymns and Psalms of joy, at the Creeds of resolution, at the Gospels of respect. So *kneeling*, . . . has an equal train of holy affections attending upon it, fear, humility and devotion; fear and humility at the confessions of sin, and devotion at all the prayers.

'Is that ancient usage, though not enjoined, continued among us, as it is in many churches, to turn towards the east or chancel, at the rehearsal of the creeds? Let us . . . comply herewith, declaring by this uniformity of gesture, that we hold the unity of faith.

'Piety will teach or rather make us bow down with humility at the Confession of sin, to rise up with joyfulness at the rehearsal of the Psalms, to sit down with attention at the reading of the Lessons, to stand up with resolution at the recital of the Creeds, to prostrate ourselves joining with vehemence in the supplications of the Litany.'—*Bisse, Decency and Order in Public Worship*, II. 49, 54, 55; III. 97. *Lond.* 1723.

1723

* 'As the form of churches, so by consequence the worship in them was directed towards the east part, or chancel, and that also upon a second and higher reason, because there was placed the altar, or holy table; which being the Christian propitiatory, the throne of grace, is conceived to be the place of God's special presence in churches, as the ark with the mercy-seat upon it was visibly so in the tabernacle and temple, over which the Glory appeared. Now as nature teacheth us in our applications to men, to turn towards and look upon the face of him to whom we speak; so doth it teach us in our addresses to God, to turn and look towards the place of his presence, to whom we pray. To this end, as the holy table, the symbol of God's presence, was placed in

Postures of the People.

the east part, or chancel; so likewise the seats, when introduced into churches, were formed and disposed in such manner; that all persons were confined, whether kneeling at prayer or standing at thanksgiving, to turn that way.'—*Bisse, Decency and Order in Public Worship*, II. 57, 58. *Lond.* 1723.

1798

* 'During the reading of the Epistle, the people are tacitly enjoined to sit.'—*Shepherd on the Book of Common Prayer*, ii. 176, *4th ed. Lond.* 1828.

1837

* 'I suppose that there is not a church or chapel in Oxford where the congregation does not turn to the east during the Apostles' and Nicene Creeds, never having ceased to do so.'—*Dr. Pusey in Brit. Mag.* xii. 639. 1837.

1843

* 'The first time I was in London, while I was a Cambridge undergraduate, it was my privilege to be present on one of these occasions [Charity-Children's Day at St. Paul's]; and, if I am not mistaken, it was one of the last that ever took place. It was about the year 1843: how long it was kept up after that I do not know, but not very long. The sight, certainly, was touching to the last degree. In the vast circular space beneath the dome, tiers of seats, one above another, were raised to I know not what height, on invisible scaffolding, in a semi-circular form, and covered with red. Upon these were seated, roughly speaking, all the Charity-Children in London, the girls in white, the boys dressed uniformly. And the singing was very impressive. Two things I remember noticing—The service was Evensong: and every time the "Glory be to the Father" came, and every time the Name of Jesus occurred, at the end of

the collects and everywhere, every single one of the thousands of young ones bowed or curtseyed simultaneously.'—*From a Private Letter.* Postures of the People.

1863

* 'When the Minister announces the Gospel for the day, the people, rising up, shall devoutly say or sing, "Glory be to thee, O God." And after the Gospel, the people may in like manner say or sing, "Thanks be to thee, O Lord, for this thy glorious Gospel." '—*Canon* xxxiii. *of the Episcopal Church in Scotland.*

c. 1870

* 'In Manchester Cathedral, at the singing of the *Gloria Patri*, the whole choir turns round and stands towards the east,[1] as was the custom at Lincoln in 1440. and at Dublin in 1351, and at Salisbury.'—*Walcott's Traditions and Customs of Cathedrals*, pp. 137, 138. *Lond.* 1872.

[1] It is to be observed that turning to the east at the *Gloria Patri* has come down to us from the middle ages by continuous tradition in England. Enjoined by the Sarum Consuetudinary and other old rules, it was very general in the Western Church, although not practised at Rome. Upon this subject, Dr. Neale (*Essays on Liturgiology*, pp. 6, 7, Lond. 1863) remarks :—"With respect to the custom of turning to the east, and bowing when the *Gloria Patri* is said ; it was the universal custom for the children of the choir to do this in all French cathedrals ; but in the beginning of the last century, it was remarked as a singularity, that the Canons of Notre Dame at Rouen and the Canon-Counts of St. John at Lyons, still retained the practice. The Cluniac rule orders turning to the altar at the *Gloria*, as well as at the *Deus in adjutorium*."—Ed, 1902.

Separation of Sexes in Public Worship

A.D. 1549

Separation of Sexes in Public Worship.

'Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side.'—*First Prayer Book of Edward VI.*

1555

* 'The channcelle to serve only for the priestes and clerks ; the rest of the temporalle multitude to be in the bodye of the churche, seperate notwithstanding, the men on the righte side, and the women on the left.'—*Fardle for Facions*,[1] A.D. 1555.

1591

* 'Although the sexes were divided, a widow might occupy the "room" of her husband.'—*Vestry Book of the Parish of Houghton-le-Spring; Durham Parish Books*, p. 266 *n.* *Surtees Soc.* 1888.

1638

'Do men and women sit together in those seats, indifferently and promiscuously? or (as the fashion was of old) do men sit together upon one side of the church, and women upon the other?'—*Bp. Montague's Visitation Articles.*

1668

* '"For Christo. Nicholson wife in the third pew in the middle Alle for hir seat, 1*s.*" This and similar

[1] This work was written, as the date shows, in Q. Mary's reign.—Ed. 1902.

entries show that in the original arrangement of the pews those for women were apart from those for men.'— *Vestry Book of the Parish of St. Nicholas ; Durham Parish Books*, p. 226 *and note.* Separation of Sexes in Public Worship.

1672

* In the parish register of Stoke Hammond, Bucks, a whole page is devoted to allotting the seats in church to the parishioners by name, dated December 26, 1672. Men only sat in 'the south island next to the chancell,' women only on the north side of the church.—*Ed.* 1902.

1689

'In many country churches (where the grandees have not deformed them, by making some high and some low to be tenements to their whole families), is yet to be seen not only *dextra and sinistra pars virorum*, but also the right and left hand seats for the women. The seats for the men being next to the chancel, and the seats for the women next from the middle doors to the belfry ; with an alley up to the middle of the church, and another cross that to the north and south doors.'— *An Account of the Churches or Places of Assembly of the Primitive Christians, &c., by Sir George Wheler, Prebendary of Durham*, p. 119. 1689.

1730

* In the allottment of seats in Fenny Stratford church in 1730 (the year of consecration), 'the chief or principal men and women in the town, housekeepers, to sit above the font and north door, the men on the south or pulpit side, and the women on the north side.'—*Willis MSS.*, 52 *b. Bodleian.*

1813

Separation of Sexes in Public Worship.

'The principal entrance of the church [Stanton Harcourt] is by a round-headed arch, on one side of which is a small stone receptacle for holy water. At a small distance is another door, used by the women only, as, from a custom of immemorial standing, they never pass through the same entrance with the men.' — *Brewer's Oxfordshire*, p. 443. *Book of Fragments*, pp. 161, 162.

1841

'In Kent it [the division of the sexes] is very usual, and we have observed the same arrangement in Cambridgeshire. As one instance may be mentioned the parish church of Coton, near Cambridge.'—*Bp. Montague's Visitation Articles, Camb. edit., Notes*, p. 104.

1846

'Probably a majority of our country churches retain the custom, or traces of it, in spite of the disturbment made by pews, for the men and women to sit in different parts. How often, for example, a batch of open seats, spared from the encroachment of pews, will be seen filled with women, while the men congregate in a west gallery. It seems to have been the prevailing custom for the women to sit on the north side, the men on the south ; although in some parts, for example in Northamptonshire, near Daventry, the men occupy the upper or eastern part of the nave, and the women the lower or western part. . . . We may mention two new churches, St. John's, Harlow, and St. —— Wareside, where this rule has been observed, with the best results, ever since their consecrations.'

'A correspondent informs us that the separation of the sexes is maintained in Durham cathedral.'

'M. A. J. mentions an interesting fact connected with the separation of the sexes in public worship. The custom continued in St. Pratt, Blisland, Cornwall, even after pews had superseded open seats; and so natural was the feeling that when a conventicle was opened about thirty years ago in the parish, the men and women arranged themselves on opposite sides, and have continued the practice.' Separation of Sexes in Public Worship.

—*The Ecclesiologist*, v. 43, 44, 127, 166.

c. 1855

* 'In my own childhood the peasant men and women sat apart by sexes.'—*Chr. Wordsworth's Notes on Mediæval Services*, p. 57. 1898.

c. 1890

* 'A little more than ten years ago, it was the custom at Kenn in South Devon for the men to sit on the north side of the church, and the women on the south. This had been the case from time immemorial.'—*From a Private Letter*, 1902.

References

Reverences

Bowing at the Holy Name

A.D. 1559

'Whensoever the name of Jesus shall be in any lesson, sermon, or otherwise in the church, pronounced, due reverence be made of all persons, young and old, with lowness of courtesy, and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed.'—*Queen Elizabeth's Injunctions. Cardwell's Doc. Ann.* i. 231. Bowing at the Holy Name.

* Heylyn, referring to Elizabeth's injunction of 1559, says, 'Though this injunction was published the first year of the Queen, yet then this bowing at the name of Jesus was lookt on as an ancient custom; not only used in Queen Mary's reign, but also in King Edward's time, and in those before. And in this case, and in all others of that nature, it is a good and certain rule, that all such rites as had been practised in the Church of Rome, and not abolisht, nor disclaimed by any doctrine, law or canon of the first Reformers, were to continue in the same state in which they found them.'—*Cyprianus Anglicus, Introd.* xix. *Dublin*, 1719.

1561

* 'That in time of service read or sung in the church, so often as the name of Jesus, being our Saviour, shall be rehearsed and pronounced, due reverence be made of all persons young and old with lowliness of courtesy, and

Bowing at the Holy Name.

entending of men's heads.'—*Injunction of Bp. Davies of St. Asaph. Wilkins' Concilia*, iv. 229.

1566

* In 1566, Beza complained of it, as a grievance in the English Church, that people were expected to stand up at the name of Jesus—'That there should be no standing up at the name of Jesus.'[1]—*Zurich Letters. Second Series*, liii. 134, *Parker Soc.*

1572

* Cartwright tells us in his Admonition that 'When Jesus is named, then off goeth the cap, and down goeth the knees, with such a scraping on the ground that they cannot hear a good while after; so that the word is hindered; but, when any other names of God are mentioned, they make no curtesy at all; as though the names of God were not equal.' Archbishop Whitgift, in defending the custom, says, 'One reason, that moved Christians in the beginning the rather to bow at the name of Jesus than at any other name of God, was because this name was most hated and most contemned of the wicked Jews, and other persecutors of such as professed the name of Jesus; for the other names of God they had in reverence, but this they could not abide; wherefore the Christians, to signify their faith in Jesus, and their obedience unto him, and to confute by open gesture the wicked opinion of the Jews and other infidels, used to do bodily reverence at all times when they heard the name of Jesus, but especially when the Gospel was read, which contained that glad tidings of salvation which is procured unto man by Christ Jesus; whereupon also he is called Jesus, that is, a Saviour.'—*Archbp. Whitgift's Works*, iii. 384, 390. *Parker Soc.*

[1] Possibly this custom of standing up was in order that people might be in a suitable posture for bowing: possibly Beza did not quite understand what the English did.—Ed. 1902.

1580

Bowing at the Holy Name.

* Fulke, in his controversy with Martiall, published in 1580, said, 'But Martiall thinketh, that as our ears call upon us to bow our knees at the name of Jesus, so do the eyes at the sight of the crucifix. But he must understand, that we worship not the sound of the name of Jesus, rebounding in the air; but the power, the majesty, and authority of Jesus, we acknowledge and honour: not called upon by the sound of the name of Jesus, but by the voice of the gospel.'—*Fulke's Answers*, x. 204. *Parker Soc.*

1597

* 'Now because the Gospels which are weekly read do all historically declare something which our Lord Jesus Christ himself either spake, did, or suffered, in his own person, it hath been the custom of Christian men then especially, in token of the greater reverence, to stand, to utter certain words of acclamation, and at the name of Jesus to bow. Which harmless ceremonies as there is *no man constrained to use*; so we know no reason wherefore any man should yet imagine it an unsufferable evil.' —*Hooker, Eccles. Pol.* v. 30. 3.

1604

* 'When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by this outward gesture, their due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world.'—*Canon* xviii.

1616–1683

* In the visitation articles of the seventeenth century, we find frequent allusion to the custom of showing

Bowing at the Holy Name.

external reverence at the mention of the Sacred Name ; as the following enquiries testify :—

Abbot, archbishop of Canterbury ; A.D. 1616. 'Whether any of your parishioners do not reverently behave themselves during the time of divine service . . . using all due and lowly reverence, when the blessed name of the Lord Jesus Christ is mentioned ?'

The same enquiry was made *verbatim* by Laud, as bishop of St. David's, in 1622 : as metropolitan—at Norwich, in 1635 ; at Winchester, in 1635 ; at Lincoln, in 1638 : also by Andrewes, bishop of Winchester, in 1625 ; and by Williams, bishop of Lincoln, in 1635.

Curle, bishop of Winchester ; A.D. 1633. 'Whether is that due reverence and humble submission used within your church or chapel in the time of divine service, as by the 18th Canon is prescribed ?'

Wren, bishop of Norwich ; A.D. 1636. 'Do all use due and lowly reverence, when the blessed name of the Lord Jesus is mentioned ?'

Montagu, bishop of Norwich ; A.D. 1638. 'Do your parishioners bend or bow at the glorious, sacred, and sweet name of Jesus, pronounced out of the Gospel read ?'

Juxon, bishop of London ; A.D. 1640. 'When and as often as in the time of divine service the Lord *Jesus* shall be mentioned, is due and lowly reverence done by all persons present ?'

Cosin, bishop of Durham ; A.D. 1662. 'Doth every person stand up when the Gospel is read, making due reverence when the name of our Lord Jesus is mentioned ?'

Morley, bishop of Winchester ; A.D. 1662. 'Doth every person stand up when the Creed and Gospel are read, making due reverence when the name of our Lord Jesus is mentioned ?'

Bishop Morley's question is repeated in visitation articles of various bishops in the years, 1663, 1666, 1671, 1672, 1674, 1676, 1677, 1679, and 1683. (See

Appendix E, to the Second Report of the Royal Commission on Ritual, p. 615; from which all the foregoing enquiries are quoted).—*Ed.* 1902. Bowing at the Holy Name.

c. 1620

* 'In the reading the holy Gospel, and never else, is adoration made at the name of Jesus; for then only is it in its right exaltation; and then men stand in a posture ready to make reverence.'[1]—*Bp. Andrewes, Minor Works*, p. 152. *Lib. Anglo-Cath. Theol.*

1629

* 'On June 3, 1629, Henry Burton, rector of St. Matthew, Friday Street, is "charged with not bowing his head at the text in a funeral sermon preached by him there, the text being, *Come, Lord Jesus, etc.* In the sermon he said we were growing so idolatrous and fallen into such superstition, that it was a wonder that those who were zealous in religion did not like Phynieas draw their swords. . . ." Accordingly Henry is suspended on June 18, but on July 14 his suspension is relaxed.'—*Hennessy, Notes on the Ecclesiastical Registers of London. St. Paul's Eccles. Soc. Trans.* iv. 335.

1641

* As evidence of the Church's requirement in 1641; on Sept. 8th of that year, the Commons ordered, that 'all

[1] It will be observed that Archbp. Whitgift in 1572, Bp. Andrewes in 1620, and Bp. Montague in 1638, refer to the reverence at the Holy Name when it occurs in the liturgical Gospel. Bp. Andrewes' words quoted above appear to give or suggest a good reason why a reverence at the Holy Name was to be made specially at the liturgical Gospel. At all other readings of the Scripture, it is assumed that people are sitting, and so not in the posture to bow the knee. In all other parts of the Church service, the Creeds excepted, in which the Holy Name occurs, the people are kneeling, which is in itself a posture of adoration and reverence. We seem here to have the reason why the custom of bowing at the Holy Name in the Creeds is almost universally observed, and that too in a very marked way.—See Bp. Morley's question, previously quoted, *sub* 1616–83.—Ed. 1902.

Bowing at the Holy Name.

corporal bowing at the name *Jesus*, or towards the Communion table, be forborne.'—*Rushworth*, iii. 386.

1641

* 'Your Command is, That "all Corporal Bowing at the Name Jesus be henceforth forborn." . . . I shall never Obey your Order, so long as I have a Hand to lift up to Heaven, so long as I have an Eye to lift up to Heaven. For these are Corporal Bowings. . . .'—*Speech of Sir Edward Deering in the House of Commons, about their Order of Sept.* 8, 1641, qu. *Nalson's Impartial Collection*, ii. 611, 612.

1658

* 'Is "bowing at the name of Jesus" an "innovation?" . . . A strange innovation indeed, which is as ancient as the Gospel; and so universal, that all Churches of the world, East, West, North, and South, do practise it.'[1]—*Archbp. Bramhall's Works*, v. 76. *Lib. Anglo-Cath. Theol.*

1660

* 'No man shall be compelled to bow at the name of Jesus, or suffer in any degree for not doing it, without reproaching those who out of their devotion continue that ancient ceremony of the Church.'—*Cardwell, Hist. of Confer.*, p. 296.

1662

* The eighteenth canon of 1604,[2] was reconsidered and re-imposed by Convocation in 1662. In May of that year, 'in accordance with the request of the Com-

[1] It is to be observed that Archbp. Bramhall and other good men of his time were inaccurate in regarding the gesture of bowing at the Holy Name as primitive and universal. This matter is discussed in my *Studies in Ceremonial*, pp. 99 ff. *Mowbray, Oxford*, 1901.—ED. 1902.

[2] Previously quoted, *sub* 1604.—ED. 1902.

mons, the bishops and the other members of Convocation were desired to prepare a canon on the gestures to be used in the time of divine service. The subject was discussed on the 10th of May, in the upper house, when it was decided that the canon of 1604, under the title of *Solemn reverence during the celebration of divine service*, should be considered by the lower house ; and on the 12th of May, the canon, being the eighteenth of those of 1604, was approved and confirmed.'—*Lathbury, Hist. of Convocation*, p. 295. See also *Kennet's Register*, 671, 680 ; *Syn. Ang.* 111, 112 ; *Wilkins, Concilia*, iv. 575. Bowing at the Holy Name.

1702

* 'The mentioning of the name of *Jesus*, puts us in mind of him we owe all manner of reverence to, which we express by bowing (Bishop Stillingfleet).'—*Clutterbuck's Plain and Rational Vindication and Explanation of the Liturgy of the Church of England*, p. 19. *Lond.* 1702.

1723

* 'But which way soever this reverence be expressed, by men and women, whether the former by bowing the head, the latter the knee, when standing ; or both by bowing the body, when kneeling or sitting, as it is now accustomed ; yet the reason is still one and the same, profitable and holy, which is the due acknowledgment, that *Jesus is the Lord*.'—*Bisse, Decency and Order in Publick Worship*, p. 65. *Lond.* 1723.

1828

* 'There is a general practice in our churches of bowing here [the Apostles' Creed] at the mention of the name of Jesus. I do not mean to censure any custom which is intended to express veneration for our Saviour ; but the practice is founded on a passage of St. Paul too

Bowing at the Holy Name.

literally understood. . . . At present it is customary to do reverence, when the name of Jesus is mentioned in this and in the Nicene Creed.'—*Shepherd on the Book of Common Prayer*, i. 249. 1828.

1838–1890

* 1838. Canon xxix. 'They shall reverently stand up at the repetition of the Creed, and at the reading or singing of the Psalms, Hymns, or Anthems, bowing devoutly at the name of Jesus in the Creed.'

1863 and 1876. Canon xxxiii. 'All persons attending Divine Service shall bow devoutly at the name of Jesus, especially in the Creeds.'

1890. Canon xxxv. 'All persons attending Divine Service shall show the accustomed reverence at the mention of the name of Jesus, especially in the Creeds.'

—*Canons of the Episcopal Church in Scotland.*

Adoration towards the Altar

A.D. 1560–1603

Adoration towards the Altar.

"The holy table seated in the place of the altar, the people making their due reverence at their first entrance into the church. . . . The ancient ceremonies accustomably observed by the Knights of the Garter in their adoration toward the altar, abolished by King Edward VI. and revived by Queen Mary, were by this Queen [Elizabeth] retained as formerly in her father's time.'—*Heylyn's Hist. of the Reformation*, II. 315, 316. *Eccles. Hist. Soc.*, 1849.

'As for the duties of the people in those times and places, it was expected at their hands, that due and lowly reverence should be made at their first entrance into the church; the place on which they stood, being, by consecration, made holy ground, and the business which they came about being holy business. For this there was no rule nor rubric made by the first Reformers, and it was not necessary that there should; the practice of God's people in that kind being so universal (*Vi Catholicæ consuetudinis*), by virtue of a general and continual usage, that there was no need of any canon to enjoin them to it.'—*Heylyn's Cyprianus Anglicus*, *Introd.* xviii.

1565

* In answer to Harding's words concerning 'bowing themselves down and adoring at the Sacrament, etc.,' Bp. Jewel replied,—'Kneeling, bowing, standing up, and other like, are commendable gestures and tokens of devotion, as long as the people understandeth what they mean, and

Adoration towards the Altar.

applieth them unto God, to whom they be due.'—*Works of Jewel, Controversy with M. Harding*, Art. iii. pp. 318, 319. *Parker Soc.*

1610

'Early the next morning [after the bath] . . . they came to the chapel, where they took their seats with their accustomed reverences; and after service ended, their oath was ministered unto them by the Earl of Worcester and the Earl of Suffolk, in a solemn and ceremonious manner, all of them standing forth before the stalls, and at their coming out making low reverence before the altar. . . . About four of the clock in the afternoon they rode again to the court, to hear divine service in the king's chapel . . . at their entrance into the chapel, the heralds conducting them, they make a solemn reverence, the youngest knight beginning, the rest orderly ensuing; and so, one after another, take their standing before their stalls, where all being placed, the eldest knight maketh a reverence, which is followed to the youngest; and then all ascend into their stalls, and take their accustomed places. Service then beginneth, and is very solemnly celebrated, with singing of divers anthems and playing on the organs: and when the time of their offertory is come, the youngest knights are summoned forth of the stalls by the heralds, doing reverence first within the stalls, and again after they are descended, which is likewise imitated by the rest. And being all thus come forth, standing before their stalls, as at first, the two eldest knights, with their swords in their hands, are brought up by the heralds to the altar, where they offer their swords, and the dean receives them, of whom they presently redeem them with an angel in gold, offered into a bason held by a minister in a cope thereby. . . . And then come down to their former places, whilst two others are led up in like manner, so doing successively till the whole ceremony be performed; which done, and the service ended, they depart

in such order as they came, with accustomed reverence.' —*Nichols' Progresses of James I.*, II. 337-340. Adoration towards the Altar.

1616

'He [Archbp. Laud, when Dean of Gloucester] caused the Lord's table to be removed, and placed altarwise at the east end of the quire, close under the wall, with the ends north and south, with popish furniture upon it; bowed towards it himself, and commanded the singing-men, choristers, and other officers of the church to make like obeisance to it.'—*Canterbury's Doom*, p. 75.

c. 1620

'*Then shall the priest rehearse distinctly all the ten commandments.*] The priest, after the collect, descends to the door of the *septum*, makes a low adoration towards the altar; then turns to the people, and standing in the door, readeth the ten commandments, as from God, while they lie prostrate to the end, as to God speaking. . . . *Then shall follow the collect.*] Bowing as before, the minister goes up to the altar, and kneels down. *Immediately after the collect, the priest shall read the epistle.*] Here the other priest, or, if there be none, he that executes, descendeth to the door, adores, and then turning, readeth the epistle and gospel[1] . . .

"*The epistle and gospel being ended, shall be said the creed.*] Adorat, ascendit, et legit symbolum Nicenum, populo adhuc stante.

"*After the creed.*] Lecta confessione Nicena, the priest adores. Then he removes the bason from the back of the altar, to the fore part. Then the bishop ascends with treble adoration, and lastly kneels down at the altar. Into his hands the priest from a by-standing table on the south side, reacheth first the wafer-bread, in a canister

[1] Here we have evidence, that the reader of the liturgical scriptures faced the people.—Ed. 1902.

Adoration towards the Altar.

close covered, and lined with linen : secondly, the wine in a barrel on a cradle with four feet. These the bishop offereth in the name of the whole congregation, upon the altar. Then he offereth into the bason for himself, and after him the whole congregation, and so betake themselves to their proper and convenient place of kneeling : bishops and priests only within the *septum*, deacons at the door, the laity without ; the priest meanwhile reading the peculiar sentences for the offertory, *Solis ministerio sacro deditis ad altare ingredi et communicare licet*, Conc. Laod. Can. 19.

'*Then the priest, standing up, shall say the Prayer of Consecration.*] . . . Here the priest, having made adoration, poureth water on the napkin ready for that purpose, and cleanseth his hands : mysticè respiciens illud Psalmi, *Lavabo in innocentia manus meas, et sic introibo ad altare Dei*, &c. . . . Moraliter et decore, uti cum magnatibus accubituri. Postea panes e canistro in patinam ponit. Dein vinum e dolio, adinstar sanguinis dirumpens in calicem, haurit. Tum aquam e tricanali scypho immiscet. Postremo omnibus rite, et quam fieri potest decentidime compositis, stans pergit et peragit. In rariore solennitate hic pergit episcopus et consecrat. . . .

'*Then shall be said or sung*, Glory be to God on high.] . . . Here the congregation ariseth, and having made their adoration, they go towards their seats to a little private devotion. In their way, at the foot of the choir, stands the *cippus pauperum*, into which every man puts a small piece of silver ; whiles the priest, standing still at the altar, readeth the exhortatory sentences for alms, *ut supra*. When all are composed in their seats, he proceeds to the blessing.'[1]—*Notes on the Book of Common Prayer, First Series, in Cosin's Works*, v. 89 ff. *Lib. Anglo-Cath. Theol.*

[1] The above "Notes," attributed to Bp. Andrewes, are very interesting and important. They shew how the Holy Eucharist was celebrated by the Caroline divines, and that a number of ceremonies and usages practised in the mediæval English Church, and neither required nor forbidden in the new

1628

'I have seen, I have seen, I say, the priest (so will he needs be called) take up the Body and Blood after consecration, and holding them in his hands, make a low leg to the altar ; and before he set them down again, bow himself devoutly and worship the altar. . . . What is it to prefer a stone or a piece of wood before the Body of Christ, if this be not ? to bow to his altar, and not to his Body ; to make many legs to the King's chair, and none to the King himself ? And this is evident by their daily practice, for the altar is every day worshipped with ducking to it, though there be no communion, nor any man there. . . . Duck no more to our altar when you come in and go out.'[1]—*Sermon by Peter Smart*, p. 13. Adoration towards the Altar.

1630

* 'When your altar was thus with excessive cost decked and garnished, to the admiration of the beholders, you, Richard Hunt, Dean, calling the quire-men all before you, petty-canons, singing-men, choristers, who by the statutes of the church are injoined to doe reverence by making legs to you the Dean, you, I say, told them, that you would have them doe reverence to the Altar, you car'de not whether they made legs to you or no, but you bade them be sure to make legs to the Altar : your self giving them an example, who, when you have done all your praiers to God upon your knees, then rising up

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rubric, were retained after its enactment by many and not the least distinguished of the Anglican clergy, till the whole Church system was violently interrupted by the Great Rebellion.—Edd. 1848.

Many of these customs, however, appear to be new introductions by the 17th century divines, in supposed imitation of Eastern usage. It is, for example, not easy to discover what prompted them to defer making the chalice until immediately before the Prayer of Consecration.—Ed. 1902.

[1] Upon this and like scurrilous language, Bp. Beveridge remarks :—"For they who go out of this world, with their minds possessed with an opinion that to bow or cringe (as they profanely call it, in derision), before Almighty God is superstition, are very unfit to go to heaven." (*Works*, i. 98. *Lib. Anglo-Cath. Theol.*)—Ed. 1902.

Adoration towards the Altar.

and standing on your feet, before your departure, you will not be so unmanerly as to turne youre backe to the Altar, having not taken your leave of God with a lowe leg to him at the Altar, which you make very solemnly, with marvellous devotion and humilitie. . . . And you, Augustine Linsell, have ben seen, when you ministred the Communion in the Cathedrall church of Durham, and it hath ben observed that taking of the Body of Christ (as you call it) after consecration, and holding it in your hand, you made a low leg to the Altar, and before you set it downe againe, you bowed your self devoutely, and worshipped the Altar. . . .'

'We article and object against you, John Cosin, Francis Burgoin, etc. . . . Moreover, you doe not that reverence only at your first coming into the church, but when you stand close by the Table, ten or twelve times in one houre, and you teach others so to doe, going backwards with ther faces towards the east and making legs to the Altar, so low sometimes, that ther noses touch the ground.' —*Bp. Cosin's Correspondence*, i. 179–181. *Surtees Soc.* 1868.

1630

'St. Katharine's Creed-church in London being repaired only by the parishioners, not new built from the ground, when Montaigne was Bishop of London, and the church thought holy enough by him without any new consecration, not requisite in such a case by the very Canon law; this popish Prelate [Laud], succeeding Montaigne in the bishoprick of London, suspended this new repaired church for a time from all divine service, sermons, and sacraments, till it was re-consecrated by himself; of which he writ down this special memorial with his own hand in his *Diary*, read in the Lords' House, in manner following:—"January 16, 1630, Sunday, I consecrated St. Katharine Creed-church in London." In what a popish, ridiculous, bedlam manner, was thus attested upon oath by M. Willingham, a

parishioner there, who then took special notes of all the passages in short-writing, thinking some good use might be made thereof in after times; the particulars whereof he thus expressed:—"That the Archbishop (then of London) on the 16th of January, 1630, being the Lord's day, came in the morning about nine of the clock in a pompous manner to Creed-church, accompanied with Sir Henry Martin, Dr. Rive, Dr. Duck, and many other high-commissioners and civilians. There being a very great concourse of people to behold this novelty: the church-doors were guarded with many halberders. At the Bishop's approaching near the west door of the church, the hangbies of the Bishop cried out with a loud voice, 'Open, open, ye everlasting doors, that the King of glory may enter in:' and presently (as by miracle) the doors flew open, and the Bishop, with three or four great doctors and many other principal men, entered in; and as soon as they were in the church, the Bishop fell down upon his knees, with his eyes lifted up and his hands and arms spread abroad, uttering many words, and saying, 'This place is holy, and this ground is holy: in the name of the Father, the Son, and the Holy Ghost, I pronounce it holy;' and then he took up some of the earth or dust, and threw it up in the air. . . . This was done in the great middle aisle several times as they came up eastwards towards the chancel, which chancel was then paved. When they approached near to the rail and Lord's table, unto which was an ascent of two or three steps, the Bishop lowly ducked and bowed towards it some five or six times; and returning, went round about the church in procession on the inside thereof, they saying the 100th Psalm, and after that the 90th Psalm (prescribed in the Roman Pontifical for this purpose), and then this prayer: . . .

Adoration towards the Altar.

"Then was read aloud the 23rd chapter of Genesis; which being read, then followed another prayer, taken almost *verbatim* out of the Roman Pontifical, beginning thus: . . .

Adoration towards the Altar.

"After all this, the Bishop betook himself to sit under a cloth of state, in an aisle of the chancel near the Communion-table; and taking a written book in his hand, he pronounced many curses upon all those which should hereafter anyway profane that holy and sacred place, by any musters of soldiers, or keeping any profane law courts, or carrying burdens through it. At the end of every curse (which were some twenty or thirty in number), he bowed himself lowly towards the east or table, saying, 'Let all the people say, Amen.' When the curses were ended, he then pronounced the like number of blessings to all those that had any hand in the culture, framing, and building of that holy, sacred, and beautiful church, and pronounced blessings to all those that had given any chalices, plate, ornaments, or utensils, and that should hereafter give any. At the end of every blessing, he also bowed down himself towards the east, saying, 'Let all the people say, Amen.'

"After this followed the sermon. . . . After the sermon, which was but short, the Bishop and two fat doctors consecrated and administered the Sacrament, with a number of bowings, duckings, and cringings, in manner following:—

"At first, when the Bishop approached near the Communion-table, he bowed with his nose very near the ground some six or seven times. Then he came to one of the corners of the table, and there bowed himself three times; then to the second, third, and fourth corners, bowing at each corner three times; but when he came to the side of the table where the bread and wine was, he bowed himself seven times; and then, after the reading of many prayers by himself and his two fat chaplains, (which were with him, and all this while were upon their knees by him in their surplices, hoods and tippets[1]), he himself came near the bread,

[1] Here is an example of the simultaneous use of hood and tippet with the surplice.—Ed. 1902.

which was cut and laid in a fine napkin, and then he gently lifted up one of the corners of the said napkin, and peeped into it till he saw the bread, (like a boy that peeped after a bird's nest in a bush,) and presently clapped it down again, and flew back a step or two, and then bowed very low three times towards it and the table: when he beheld the bread, then he came near and opened the napkin again, and bowed as before. Then he laid his hands upon the gilt cup, which was full of wine, with a cover upon it. So soon as he had pulled the cup a little nearer to him, he let the cup go, flew back, and bowed again three times towards it. Then he came near again, and lifting up the cover of the cup, peeped into it, and seeing the wine he let fall the cover on it again, and flew nimbly back and bowed as before. After these and many other apish antic gestures, he himself received, and then gave the Sacrament to some principal men only, they devoutly kneeling near the table. After which, more prayers being said, this scene and interlude ended." '—*Canterbury's Doom*, pp. 113, 114.[1] Adoration towards the Altar.

1633

* 'I cannot omit the glorious tomb in the other cathedral church of St. Patrick, in the proper place of the altar, just opposite to his majesty's seat . . . as if it were contrived on purpose to gain the worship and reverence which the chapter and whole church are bound by special statute to give towards the east.'—*Archbp. Bramhall's Works*, I. lxxix. *Lib. Anglo-Cath. Theol.*

1634

'Doctor Thomas Jackson, the ancientest prebend of Canterbury cathedral, witnessed upon oath, *viva voce*, That this Archbishop of Canterbury sent down statutes

[1] Laud's answer to these scurrilous charges will be found later, pp. 91, 92, *sub* 1640.—ED. 1902.

Adoration towards the Altar.

to their cathedral, subscribed with his own hand, to the observation of which they were all sworn : that by one of these statutes they were enjoined to bow unto the altar at their coming in and going out of the quire, and approaches to the altar ; the words were, that they should *adorare versus altare :* that this bowing was of late constantly practised by the prebends—among others, by himself.'—*Canterbury's Doom*, p. 79.

1635

'This Archbishop himself and his chaplains, in their ingress and egress (to and from Laud's chapel) used very low incurvations to the altar, and at their approaches to it to celebrate the Holy Sacrament, or consecrate bishops ; and in their returns down from it, they used three very low bowings or duckings of their heads and bodies to the altar.'—*Ibid.* p. 63.

1635

'At the entering thereof [the church] he made a low obeisance ; a few paces further, a lower ; coming to the half-pace (which was at the east end, where the Table stood) he bowed to the ground, if not prostrated himself.'—*Letter of Edward Lenton, &c.*, qu. *Wordsworth's Ecclesiastical Biography*, v. 256.

1635

'*Item*, That such reverence be used in your chapel, both in your access thereunto and recess therefrom, and also in service time, as is practised in cathedral churches, and is not dissonant to the Canons and Constitutions of the Church of England.'—*Orders enjoined to be observed in the College of St. Mary, Winchester*, qu. *Wilkins' Concilia*, iv. 518.

1635

'The like difference may be discerned between your [the Roman] manner of reverence in bowing towards the altar for adoration of the Eucharist only, and ours in bowing as well when there is no Eucharist on the table as when there is; which is not to the table of the Lord, but the Lord of the table; to testify the communion of all the faithful communicants thereat, even as the people of God did in adoring him before the ark, his footstool.'[1]—*Bp. Morton, The Romish Sacrifice*, vi. 5, 15, fol. 1635. Adoration towards the Altar.

1636

'Many things had been done at Cambridge in some years last past, in order to the work in hand; as beautifying their chapels, furnishing them with organs, advancing the Communion-table to the place of the altar, adorning it with plate and other utensils for the Holy Sacrament, defending it with a decent rail from all profanations, and using lowly reverence and adorations, both in their coming to those chapels and their going out. . . . Not only in the chapels of some private colleges, but in St. Mary's church itself, being the public church of that university, the table was railed in like an altar, towards which many of the doctors, scholars, and others usually bowed.'—*Heylyn's Cyprianus Anglicus*, II. iv. 44.

1637

'But how magnificent and glorious will this man [Archbp. Laud] be, think you, good madam, when he goeth in state and in great power to Cambridge and Oxford, in his metropolitical rogation and perambulation, and with a rod in his hand in the schools to whip those naughty scholars that will not learn well their lesson of conformity; and those lewd and wicked boys

[1] The fact is, that bowing to the altar was the rule in the middle ages, irrespective or independent of the reservation of the Eucharist.—ED. 1902.

Adoration towards the Altar.

that will not be reverend at devised service, nor will not cringe to the altar, nor turn their faces to the east, nor worship the Communion-table, nor cap and crouch at the naming of the letters and syllables of Jesus, and do all other ecclesiastical and tumultuous drudgeries!'—*The Litany of John Bastwick*, pp. 5, 6, 4to. 1637.

1637

'Mr. Wallis . . . deposed, that in the University-church of St. Mary's there was an altar railed in, to which the doctors, scholars, and others usually bowed. . . . Master Nicholas le Greise witnessed upon oath . . . that the master, fellows, and scholars of that house (St. Peter's College), at their entering into and going out of the chapel, made a low obeisance to the altar, being enjoined by Dr. Cosins under a penalty (as they reported) to do it; and none of them might turn their backs towards the altar, going in nor out of the chapel.'—*Canterbury's Doom*, p. 74.

1637

'At the consecration of Sir Thomas Fanshaw's chapel in Ware parish, being minister of the place, I was commanded by the Bishop to be present by all means; being there, I saw the Bishop himself, Sir Thomas, and divers others, that bowed to, or at the least towards, the table, being railed in, before that any Sacrament was administered at it.'—*The Retractation of Mr. Chancy, &c.*, p. 17.

1637

* 'If you ask when, at what times, or parts of service these adorations are to be done? I answer, They are to be done *pro more Ecclesiæ*. But yet more determinately, methinks the analogy or exigence of the thing itself requires, that it be done *in accessu et recessu*, always.'—*Bp. Jeremy Taylor, On the Reverence due to the Altar*, p. 49. Oxford, 1848.

1637

Archbp. Laud's defence of Adoration towards the Altar. 'One thing sticks much in their stomachs, and they call it an *innovation* too; and that is, *bowing or doing reverence at our first coming into the church, or at our nearer approaches to the Holy Table, or the Altar*, (call it whether you will), in which they will needs have it, *that we worship the Holy Table, or God knows what.* Adoration towards the Altar.

'To this I answer: First, that God forbid we should worship any thing but God himself. Secondly, that if to worship God when we enter into his house, or approach his altar, be an innovation, 'tis a very old one. For Moses did reverence at the very door of the tabernacle. (Num. xx. 6.) Hezekiah, and all that were present with him, when they had made an end of offering, bowed and worshipped. (2 Chron. xxix. 29.) David calls the people to it with a *Venite, O come let us worship, and fall down, and kneel before the Lord our Maker*, (Psalm xcv. 6.): and in all these places (I pray mark it) 'tis bodily worship. Nor can they say, that this was Judaical worship, and now not to be imitated. For long before Judaism began, Bethel, the house of God, was a place of reverence, (Gen. xxviii. 17.): therefore, certainly of and to God. And after Judaical worship ended, *Venite, adoremus*, as far upwards as there is any track of a liturgy, was the Introitus of the priest all the Latin Church over. And in the daily prayers of the Church of England, this was retained at the Reformation: and that psalm, in which is *Venite, adoremus*, is commanded to begin the morning service every day. And, for ought I know, the priest may as well leave out the *venite* as the *adoremus*—the *calling* the people to their duty, as the *duty* itself, when they are come. Therefore, even according to the Service-book of the Church of England, the priest and the people both are called upon for *external* and *bodily* reverence and worship of God in his church. Therefore, they which do it do not *innovate*. . . . For my own part, I take myself bound to worship with body,

Adoration towards the Altar.

as well as in soul, whenever I come where God is worshipped. . . .

'And you, my honourable Lords of the Garter, in your great solemnities, you do your reverence, and to Almighty God, I doubt not; but yet it is *versus altare*, towards his altar, as the greatest place of God's residence upon earth, —I say the greatest, yea, greater than the pulpit; for *there* it is *Hoc est Corpus meum*, This is my Body; but in the pulpit 'tis at most but *Hoc est verbum meum*, This is my word. And a greater reverence, no doubt, is due to the *Body* than to the *word* of our Lord; and so, in relation, answerably to the *throne*, where his Body is usually present, than to the *seat* whence his word useth to be proclaimed. And God hold it there at his word; for, as too many men use the matter, 'tis *Hoc est verbum diaboli*, This is the word of the devil, in too many places: witness sedition, and the like to it;—and this reverence ye do when ye enter the chapel, and when you approach nearer to offer. And this is no *innovation*, for you are bound to it by your order, and that's not new. And idolatry it is not, to worship God towards his holy table: for if it had been idolatry, I presume Queen Elizabeth and King James would not have practised it, no, not in those solemnities. And being not idolatry, but true divine worship, you will, I hope, give a poor priest leave to worship God as yourselves do: for if it be God's worship, I ought to do it as well as you; and if it be idolatry, you ought not to do it more than I. I say again, I hope a poor priest may worship God with as lowly a reverence as you do, since you are bound by your order and by your oath, according to a constitution of Henry V., to give due honour and reverence *Domino Deo et altari ejus, in modum virorum ecclesiasticorum;* that is, to the Lord your God, and to his altar, (for there is a reverence due to that too, though such as comes far short of divine worship); and this in the manner as ecclesiastical persons both worship and do reverence. . . . Now if you will turn this off, and say it was the superstition of that age so to do, Bishop Jewel will come

in to help me there: for where Harding names divers ceremonies, and particularly *bowing themselves and adoring at the Sacrament*—I say adoring at the Sacrament, not adoring the Sacrament: there Bishop Jewel approves all, both the kneeling and the bowing, and the standing up at the Gospel. And further, the Bishop adds, "That they are all commendable gestures and tokens of devotion, so long as the people understand what they mean and apply them unto God." Now with us the people did ever understand them fully and apply them to God, and to none but God, till these factious spirits and their like, to the great disservice of God and his Church, went about to persuade them that they are superstitious if not idolatrous gestures; as they make every thing else to be, where God is not served slovenly.'—*Speech delivered in the Star Chamber on the 14th of June, 1637, at the Censure of Bastwick, Burton, and Prynne, by Archbp. Laud*, pp. 43, 52.

Adoration towards the Altar.

1638

'Do your parishioners uncover their heads, sit bare all service-time, kneel down in their seats, bowing towards the chancel and Communion-table, and use those postures which fit the several acts and parts of divine service?' —*Bp. Montague's Visitation Articles.*

1638

'Master Corbet (a Fellow of Merton College) deposed, that in the year 1638, the Archbishop [Laud], being visitor of that college, began his visitation there, by Sir John Lamb, his deputy: that one article propounded to the Warden and Fellows was this, Whether they made due reverence (by bowing towards the altar or Communion-table) when they came into the chapel?'—*Canterbury's Doom*, p. 71.

c. 1638

Adoration towards the Altar.

'The accusation is shameful of many in our kingdom, that they worship the altar when they bow down before it: I might as well accuse the holy angels to worship the throne, because they fall down towards it, as many blame these for worshipping the altar who bow towards the holy table or altar. Such fault-finders will not discern that the bowing is before the altar, the adoration to God, and alike howsoever the holy table be sited.' —*T. Yates, God's House and God's Honour*, p. 6.

1640

'Whereas the church is the house of God, dedicated to his holy worship, and therefore ought to mind us both of the greatness and goodness of his Divine Majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others; We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obeisance, both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion-table, the east, or church, or any thing therein contained, in so doing, or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the Body of Jesus Christ on the holy table, or in mystical elements,

but only for the advancement of God's Majesty, and to give him alone that honour and glory that is due unto him, and no otherwise; and in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it.' —*Canon* VII. Adoration towards the Altar.

1640

'The second charge was the consecration of two churches in London: St. Katharine Cree-church, and St. Giles'-in-the-Fields. The witnesses two. 1. The first witness was one Mr. Willingham; and he says, "that I came to these churches in a pompous manner:" but all the pomp that he mentions is, that Sir Henry Martin, Dr. Duck, and some other of the Arches, attended me, as they usually do their Diocesans on such solemnities. He says, "he did curiously observe what was done, thinking it would one day be called to an account, as now it is." So this man (himself being judge) looked upon that work with malevolent eye; and God preserve him from being a malicious witness. He says, that at my approach to the church-door was read, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." And this was urged over and over, as a jeer upon my person. But this place of Scripture hath been anciently used in consecrations; and it relates not to the bishop, but to God Almighty, the true King of Glory, who at the dedication enters by his servant to take possession of the house, then to be made his. He says, "that I kneeled down at my coming in, and after used many bowings and cringings." For my kneeling down at my entrance, to begin with prayer, and after to proceed with reverence, I did but my duty in that; let him scoffingly call it *cringing*, or *ducking*, or what he please. He says farther, "that at the beginning I took up dust, and threw it in the air, and after used

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divers curses." And here Mr. Prynne put Mr. Nicholas in mind to add, that *Spargere cinerem* is in the Form of Consecration used in the Pontifical. And Mr. Brown, in his summary Account of my Charge, laid the very consecration of these churches as a crime upon me; and insisted on this particular. But here my answer to all was the same: that this witness had need look well to his oath; for there was no throwing up of dust, no curses used, throughout the whole action. Nor did I follow the Pontifical, but a copy of learned and reverend Bp. Andrewes, by which he consecrated divers churches in his time; and that this is so, I have the copy by me to witness, and offered them to shew it. . . . He says also, "that I did pronounce the place holy." I did so; and that was in the solemn act itself of the consecration, according to the usual form in that behalf. And no man will deny, but that there is a *derivative* and a *relative* holiness in places, as well as in vessels, and other things dedicated to the honour and service of God. Nor is any thing more common in the Old Testament; and 'tis express in the New, both for place and things. Then it was urged at the bar, "that a prayer which I used was like one that is in the Pontifical." So in the Missal are many prayers like to the collects used in our English Liturgy; so like, that some are the very same, translated only into English; and yet these confirmed by law. And for that of Psalm xcv. *Venite procidamus*, *&c.*, there also excepted against, that hath been of very ancient use in the Liturgies of the Church. . . . The second witness was Mr. Hope. He says, "that he agrees with the former witness, and saw all, and the throwing up of the dust," &c. Since he agrees with the former witness, I give him the same answer. . . . Lastly, he said, "they were not new churches." Let him look to his oath again; for 'tis notoriously known they were both new churches, built from the ground; and St. Giles's not wholly upon the old foundation.'—*Archbp. Laud's Defence, Troubles, &c.*, pp. 339–341.

1640

'The petty-canons and singing-men there, sing their cathedral service in prick-song after the Romish fashion, chanting the Lord's Prayer and other prayers in an unfit manner, in the chancel or quire of that cathedral; at the east end whereof they have placed an altar (as they call it) dressed after the Romish fashion, with candlesticks and tapers, &c., for which altar they have lately provided a most idolatrous costly glory-cloth or back-cloth; towards which altar they crouch and duck three times at their going up to it, to read there part of their service apart from the assembly.'—*Cathedral News from Canterbury*, p. 2. Adoration towards the Altar.

c. 1640

Bp. Wren's defence of Adoration towards the Altar.—'To the sixth Article, this defendant answereth and denieth, that the bowings and adorations which he used were superstitious gestures, or that they were dangerous examples to draw others to the like; or that they were any scandal or offence to sound, sincere, or well-affected Christians; or that his chaplains or others followed his example of bowing, after the Table was set altarwise.

'But this he humbly acknowledgeth, that—when he entereth into any church or chapel consecrated to God's service, or departeth from it; as also when he approacheth to the Lord's Table, or recedeth from it; and when in the time of divine service the Lord Jesus is mentioned, he performeth an adoration by lowly and reverently bowing of his body; the reason of all which he humbly offereth in the ensuing arguments.

'He began so to do by the example of that learned and holy prelate, Bp. Andrewes, now with God, under whom this defendant was brought up from his youth, and had depended upon him more than forty years since,

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who constantly and religiously practised the same upon all occasions: this defendant therefore, even then, considering with himself that the said bishop being an ancient, grave divine, of high account for his piety, knowledge, and great learning, and one who had conversed with most of those holy fathers which lived in this Church at the beginning of the reformation under Queen Elizabeth, it could not be but that he had received the same from their usage and practice.

'As his own years and studies increased, he found . . . the bowing before the holy Table had been antiently used in the Church of England by the clergy, as appeareth by the rule which the most noble lords of the Garter did set unto themselves, when they began to use the same gesture under King Henry V., that they would do *in humiliter ad modum ecclesiasticorum virorum;* which usage, that it might continue still in the Church of England after the reformation, appears out of Bishop Jewel, who, in his *Reply to Harding*, allows it for a commendable gesture, and a token of devotion (*Art.* 3, *Div.* 29.); neither was it forbidden by the injunctions of King Edward or Queen Elizabeth, in both of which other gestures are prohibited. And as for any fear of popish superstition, Bishop Morton, in his defence of this gesture,[1] shews that cannot be, for that the papists do only use it for their opinion of transubstantiation, and would deride us for doing it in any other respect, *Book of Sacram.* p. 463. . . . Civilly also he [the defendant] saw the same done at every access to the earthly Majesty, and at the recess from it, *toties quoties.* And it is holden no mockery in that time, but a sign of duty and loyalty, when the King is not present, to exhibit a solemn reverence toward the chair of estate in his presence-chamber, or in the House of Parliament, or toward his Majesty's seat at Windsor Chapel and elsewhere. No more, as he humbly conceiveth, is it any superstition, but a sign of devotion and of an awful

[1] See note, p. 85.

apprehension of God's divine presence, to do him reverence at the approach into the house of God, or unto the Lord's Table. Adoration towards the Altar.

'For this defendant professeth, that he never doth it otherwise but only in sign of his habitual intention and preparation of heart, to be ever, if it were possible, in perpetual adoration of the Majesty of God. But because he cannot do this, he cannot imitate the twenty-four elders, who have no rest day and night of their falling down and worshipping before the throne (*Apoc.* 4). Nor is it possible for the weak, finite, and limited nature of man to subsist, if he should do nothing but adore: therefore, he contents himself to do it as he doth both prayers and thanksgivings and spiritual rejoicings, at some special and chief times instead of the rest; and those are wheresoever his outward sense doth in some special sort put him in mind of God's divine presence. Forasmuch then as those things which, besides that they are dedicated to the worship of God, do also expressly bear the name of God, do thereby at the very sight of them more especially mind him of God's divine grace and presence, therefore them he takes as the occasions and limits of the performing adoration to God's eternal Majesty.

'Now churches and other consecrated places are named and called the house of God; therefore this defendant humbly adoreth the Lord of the house, whensoever he makes entrance into that house of his . . . and this he would do although there were no Table at all in the church. But yet the Communion-table being also called the Lord's Table and God's Board, therefore he is again induced to do his adorations to God when he comes before it or recedes from it. . . .

'So then God is present everywhere, yet by more special promise and assistance in places dedicated to his holy worship: they are higher than other places, not by any inherent but by a relative holiness, because of the holy use unto which they do refer. In which kind, no doubt, but he is also present at the font and in the

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pulpit, as well as at the Table; but because the Table bears God's name, and particularly suggests the memorial of the hypostatical union of God and man, and of the venerable mystery of Christ's death and passion, (Bishop Jewel, *Art.* 8, *Div.* 22). Therefore this defendant limited himself to the forenamed occasions only of performing of such adoration unto the Lord Almighty.'—*Bp. Wren's Answer to the Articles of Impeachment, &c. Parentalia*, pp. 80-82.

1641

'That Master Grant putteth holiness in places, and therefore threatened to present the said Master Barrel, being churchwarden, for coming once within the rail about the Communion-table, for to receive the money which was collected at the Sacrament, and to put it into the poor's box, according to the rubrick; saying, "None must come there but the priest, for that it was holy ground."

'That the said Master Grant boweth to the Table when he goeth to it to say his second service, and at all other times as often as he goeth by it, and also when the word Jesus is named, though his face be towards the west, (when his curate names that word,) yet he then turns to the Table, or to the east, and boweth himself.'—*The Petition of the Inhabitants of Isleworth against William Grant, &c.*, pp. 3, 5, 4to. 1641.

1641

'That in his college he did most tyrannically usurp conformity, and did exult in a most majestical way, commanding the Deans of the said College to execute the inflictions of severe punishments on all those who would not observe conformity: as to bow very low at the coming in at the chapel to the Communion-table, and likewise at the going out thereof, without any exception both of the Fellows, Scholars, and students of the said

College.'—*Articles exhibited in the Parliament against William Beale, D.D., and Master of St. John's College, Cambridge*, p. 3, 4to. 1641. Adoration towards the Altar.

1641

'We speak only of their new adorations, which against the constant practice of the English Church they are now begun to use, without the act of receiving—a number of low cringes towards these elements: when they take the paten in their hand, a low inclinabo before the bread; when they set it down, another; when they take up the chalice, a third; when they set it down, a fourth.'—*A Large Supplement, &c.*, p. 54.

1641

'We live under the pastoral charge of one William Haywood, Doctor of Divinity . . . whose Church discipline is superstitious and idolatrous; manifested by strange antic gestures of cringings and bowings; by using and approving of many antiquated, obsolete, and popish ceremonies, both in the administration of the holy Sacrament of the Lord's Supper, and in other holy duties, contrary to the laws established within this realm; in whose parish church [St. Giles's-in-the-Fields] aforesaid, are set up crucifixes and divers images of saints; and likewise organs, with other confused music, hindering devotion, are maintained to the great and needless charge of the parish. . . . The said church is divided into three parts. . . . In the exterior acts of administering the Sacrament, for the preparation to this duty, the said Doctor and the subdeacons do all go from the body of the said church unto the west end: being there clothed, according to their order, some in scarlet, silk, and fine linen, they bend their course towards the east, every one at their first entrance saluting the church-door with low congies; then they all move to the middle of the church, where

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they all duck down towards the east, then they all advance to the beautiful gate, where they stand. Then, every one bowing to the ground three several times as they go, they enter into the *sanctum sanctorum*, in which place they read their second service; and it is divided into three parts, which is acted by them all three, with change of place and many duckings before the altar, with divers tones in their voices, high and low, with many strange actions by their hands, now up, then down. This being ended, the Doctor takes the cups from the altar and delivers them to one of the subdeacons, who placeth them upon a side-table. Then the Doctor kneeleth to the altar, but what he doth we know not, nor what he meaneth by it. This dumb devotion being ended, and the altar more holy, the cups are returned to him in the same manner as he gave them, which the Doctor receives kneeling, and so doth he place them upon the altar, with great adoration, in the bending of his body and in touching each of them with his finger. The bread being set upon a plate, and some of the wine poured into a bowl, all are covered with a fine linen cloth, which cloth hath the corners laid in the figure of a cross. This being ended, he continues in his dumb devotion on his knees towards the east, his back being towards the people. He taketh money out of his pocket, and layeth it on the ground for a time, and then he taketh it up and offereth it, being on his knees, with a very great bending of his body towards the altar; which gift is reserved in a basin only for that use. In these dumb devotions of his, the organs play in a doleful low tune. When this is finished, the Doctor begins the consecration, which being ended, the number of beckings, bowings, and bendings by him and the subdeacons before the altar, are impious, ungodly, and abominable to behold. . . . His altar stands decked continually, week-days and all, and mewed up within the screen and rails. Some of the parishioners desiring to receive the Sacrament in their pues, were denied it, and sent away without it, and he forceth all to come up to

the rails.'—*The Petition and Articles exhibited in Parliament against Dr. Haywood, by the Parishioners of St. Giles's-in-the Fields*, pp. 3-9, 4to. 1641. Adoration towards the Altar.

1641

'He [Dr. John Pocklington] hath, within these few years, in his church of Yelden, turned the Communion-table altar-wise.

'He bows to or before this altar very low, as often as either he passeth by it, or makes his approach thereunto.

'He shews more outward reverence to the altar than to the Name of God: for one time in the church protesting before God and his holy altar, he turned himself towards it, and made low obeisance before it; but at the Name of God he shewed no such respect.

'He hath placed a cross in a cloth behind the altar, called the altar-cloth. . . .

'He hath caused a bell to be hung up in his chancel, called a sacring-bell, which the clerk always rings at the going up to the second service, which he performs with variety of postures, sometimes turning his face towards the south, sometimes towards the east, and sometimes towards the west.

'He hath caused two cloths to be made, which he calls corporals, and these he useth to lay over the bread in the Sacrament; and each of these hath five crosses on it, one at each corner, and one in the middle.'—*Articles exhibited against Dr. John Pocklington, &c.*, pp. 1–3, 4to. 1641.

c. 1643

'Stephen Withers, parson of Kelvedon, Essex, hath not only practised altar-worship, but urged his people to receive the Sacrament of the Lord's Supper at the rails. Edward Cherry, rector of Much-holland, Essex, usually boweth twelve times towards the east when he goeth into the chancel, and hath refused to give the Sacrament to those of his parishioners that would not come up to the

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rails to receive it. Robert Snell, vicar of Maching, Essex, hath often refused to administer the Sacrament of the Lord's Supper to such of his parishioners as refused to come to the rails to receive it; and there being a crucifix in the window over the altar, he useth to bow towards it, and would not suffer it to be taken down, notwithstanding the order of Parliament for it. Nicholas Andrewes, D.D., rector of Guilford, and vicar of Godalming, Sussex, hath presented his parishioners that went to hear sermons at other churches when they had no preaching at home. And, in delivering the bread in the Sacrament, he elevateth it, looks upon it, and bows low unto it, and useth other frequent bowing in administering the Sacrament; and hath refused to publish the order of Parliament concerning the removal of superstitious and idolatrous pictures and images. John Kidd, curate of Egerton, Kent, hath used frequent and unreasonable bowing to the Communion-table in his said church, and persuaded his people so to do, and called them openly "unreverent puppies" that passed without such bowing. John Mountford, D.D., rector of Anstey, Hertfordshire, hath introduced into his said church and other churches, a turning of the Communion-table altarwise; and having a great crucifix and picture of the Virgin Mary in the east window over the said Table, used bowings and cringings before the said Table and crucifix set altarwise, and caused the said Table to be railed in, and the Jesuit's badge [IHS] to be set upon the carpet there, compelled the people to come up to the rails, there to kneel to receive the Sacrament, teaching them "that God was always present at the altar by the presence of his grace, and was therefore to be bowed unto": and, in his going up to the Table to read second service, usually caused that part of the 43rd Psalm to be sung, viz. "Then shall I to the altar go, of God, &c."; and did arrest the churchwardens of the said parish and the glazier, for pulling down the said scandalous pictures in the said window, in obedience to order of Parliament. Edward

Brewster, rector of Lawshall, Suffolk, hath refused to administer the Sacrament of the Lord's Supper to such of his parishioners as would not kneel at the rails; and, after they were taken down from the place where they had stood, caused divers of them to be presented in the Ecclesiastical court, for not kneeling at their first coming into the church, and compelled them to do penance for the same. Alexander Clarke, vicar of Bradfield, Suffolk, hath used very frequent bowing to the altar in his going [to] and returning from it, and hath pressed the observing thereof upon his parishioners; and refused to let the churchwardens level the ground where the altar stood, because it was holy and consecrated, and not fit to be thrown out and mixed with common earth. Nicholas Wright, D.D., rector of Thoydon-Garnon, Essex, hath procured the Communion-table to be set altarwise, with steps to it, and rails about it, and constantly bowed towards it at his coming [in] and going out of the church. John Manby, D.D., rector of Cottenham, Cambridge, while the Table was set altarwise, did constantly bow to it eight or nine times in a forenoon; and though he knew that the parishioners could not hear him, yet did always read second service at the altar, and affirmed "that it was no matter whether they heard or not, for he prayed for them at the altar, which was *sanctum sanctorum*," and affirmed "that God was there more particularly present than in any other place of the church." Thomas King, vicar of Chesill, [Chishall?] Essex, hath refused to deliver the Sacrament of the Lord's Supper for divers years to his parishioners that would not come up to the rails, having set up the Table altarwise, and used bowing and cringing to it. Erasmus Laud, rector of Little-Tey, Essex, hath used frequent superstitious cringing to the altar. Walter Mattock, parson of Storrington, Sussex, refuseth to church women if they have not on a veil and come not up to the rail, and hath given his curate charge to observe the same. Richard Taylor, parson of Buntingford, Westmill, and

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Aspendon, Herts, hath not only used frequent bowing to the Communion-table set altarwise, but affirmed "that there was a more peculiar presence of God there than in the church;" and there being a cross at the head of the font in his church, upon every approach towards the font used to bow to it, and urged some of the parish to make auricular confession to him, affirming that he could forgive them; and in his preaching also pressed his people to bow three times at their coming into the church; and keepeth a picture of Christ in his parlour, which he hath confessed "was to put him in mind of his Saviour." Thomas Baily, rector of Brasted, Kent, hath endeavoured to corrupt his people with the leaven of false doctrine, teaching them, "that though people confess their sins to God, yet they ought for more surety of forgiveness to confess them to their priest, their ghostly father; and that, for want of auricular confession, some have been brought to confess at the gallows." And hath laboured, by his preaching and otherwise, to draw his people to auricular confession, averring that he had power to absolve them; and that the priest, though wicked, had the power to forgive others' sins, though not his own: and that such as refused to give their children and servants liberty on the Lord's day (after their observation of the time of public worship), to sport and play, did break God's commandments: that offering on the altar upon their knees is of absolute necessity; and accordingly, while the churchwardens are collecting the monies given at the Sacrament, he useth to suspend the celebration thereof, and when it is brought up to the Table, takes it from them, lays it on his book, blesseth it, offers it up, and re-delivers it unto them, and then proceeds. And hath also publicly preached, "that it was a great grief to God's people that abbeys are not again erected: because divers could not endure to live publickly, and that the curse of God was on them that kept the abbey lands, and therefore they did not prosper." He [hath] turned the Communion-table altarwise, railed it in, used frequent bowing before it, urged

his people to come thither to receive, set the Jesuit's badge with a glory about it over the Communion-table on the east wall, and on the north wall near the altar; caused the picture of a flying dove to be set over the font, to represent the Holy Ghost; altered the desk in the church to a place in the chancel, where he was not seen or heard of many in the church, and hath refused to read the Act of 21 *Jac.* against swearing, saying, he knew a better means to help it, namely, confession and penance. And hath refused to read the burial service at the burial of some children, because they died before baptism; and in visiting the sick, useth to mumble somewhat over them, and then to cross them upon the face and forehead; and hath expressed great malignity against the Parliament. Richard Duxon, D.D., parson of St. Clement Danes, London, is very superstitious in bowing and cringing to the altar, and practising the late illegal innovations. Edward Marten, D.D., parson of Houghton-Conquest, Bedfordshire, and of Dunnington, Cambridgeshire, usually prayed openly "for the saints and people departed this life, and that they may be eased and freed of their pains in purgatory;" and is most unreasonable in adoring of the altar, making five low curtseys in his going to it, and two at it, and then falling down on his knees before it, with his eyes on a crucifix, being in the next window over it. And when he did preach, his subject was mostly in exalting of holy ground, and pressing the practice of the said illegal innovations; and he forced divers women that came to be churched to come up to the altar, and there to duck and kneel unto it, and at their coming to and going from it: and had made his parishioners not only to cringe to the said Table and come up to the rails, but also to offer money there unto him, holding a basin for the same purpose on his knees, commanding them so to offer their gifts. James Buck, vicar of Stradbroke, Suffolk, hath preached openly, "that auricular confession to the priest is absolutely necessary to salvation, once a year, or at least once in a man's life." He useth to make

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as low obeisance at the mentioning of the Virgin Mary's name, as he doth at the name of Jesus; and doth not only bow thrice at his going to, and thrice at his return from, the Communion-table set altarwise, but teacheth, "that adoration is due to it, when the holy Mysteries are absent," &c.; and hath denied the cup to divers to whom he gave the bread; and hath expressed great malignancy against the Parliament. Samuel Sowthen, vicar of Malendine, Essex, useth to bow to the elements in the Sacrament, lifting them up and embracing them, and hath administered the Sacrament of the Lord's Supper in one kind only, and preached in maintenance thereof, and hath been a diligent practiser of the late innovations, and persuader of others thereunto, and hath persecuted his parishioners even to excommunication for going to hear sermons at other churches on the Lord's day in the afternoon, when they had none at home. Samuel Scrivener, parson of Westhrop, Suffolk, did frequently bow towards the Communion-table.'[1]—*The First Century of Scandalous Malignant Priests, &c., by John White*, pp. 2–50, 4to. 1643.

1644

'Nothing more frequent in the writings of the ancient fathers than adoration towards the east, which drew the primitive Christians into some suspicion of being worshippers of the sun; *Inde suspicio, quod innotuerit nos*

[1] All the above-named clergy were deprived of their benefices by the rebel Parliament.—Edd. 1848.

The truth of the accusation of administering the Communion in one kind, named above and made by the Puritans, seems, to say the least, most improbable. At the same time, there appears to be sufficient proof that the Laudian clergy used profound inclinations at the consecration of the Eucharist. Elevation is sometimes mentioned, though denied by Bp. Wren (see later, *sub* 'Usages attributed to the Caroline Divines'). In short, their ceremonial during the prayer of consecration, so far as we can judge, appears to have been practically that prescribed by the rubrics of the Sarum missal. Another usage may be observed; namely, that of bowing whenever they passed the altar, and not merely on going into and coming out of the church, as specified in the Canon of 1640.—Ed. 1902.

versus orientis regionem precari, as Tertullian hath it. And though this pious custom began to be disused, and was almost discontinued, yet there remain some footsteps of it to this very day. For first, it was observed by the knights of the most noble Order of the Garter at their approaches toward the altar in all the solemnities of that Order. Secondly, in the offerings or oblations made by the vice-chancellor, the proctors, and all proceeders in the arts and faculties at the Act at Oxon. And thirdly, by most countrywomen, who in the time of my first remembrance, and a long time after, made their obeisance towards the east, before they betook themselves to their seats ; though it was then taken (or mistaken rather) for a courtesy made unto the minister ; revived more generally in these latter times (especially amongst the clergy) by the learned and reverend Bp. Andrewes, a man as much versed in primitive antiquity, and as abhorrent of any thing which was merely popish, as the greatest precisian in the pack.'—*Heylyn's Cyprianus Anglicus, Introd.* xviii. Adoration towards the Altar.

1650

'Our altar-worshippers bow their bodies down to the ground to the altar standing on the earth directly before their faces, yet they say they make legs to God and to Christ, not to the altar ; than which, what can be more absurd ? . . . To teach the choristers going up to the altar to make legs to God when they light the tapers, and when they have done them to go backwards with their faces towards the east, and looking on the altar make legs to God ; at every approaching near it, and every departure from it, at the taking up or setting down of any thing upon the altar, ever and anon to make a low curtsey . . . is vain, superstitious, and idolatrous.

'Dr. Cosin dishonoured and reviled Christian people in the church, yet he made low legs[1] to the altar, so low

[1] From this extract we learn, that 'to make low legs,' did not signify to genuflect, but to make a profound inclination.—ED. 1902.

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that his breech was higher than his head, as was proved before the Lords in Parliament.'—*Testimony of Richard Hutcheson, singing-man and organist of Durham*, pp. 13, 14.

1658

* 'Is the bowing towards the east when we enter into the quire an "innovation"? It is just such an innovation as my Lord Primate himself was bound to observe by the ancient statute of that Cathedral Church in Ireland, whereof he was a member before he was either archbishop or bishop; and, I believe, by his solemn oath also.'—*Archbp. Bramhall's Works*, v. 77. *Lib. Anglo-Cath. Theol.*

1665–6

'[February] 26th . . . Took coach and to Windsor, to the Garter; thither sent for Dr. Childe, who came to us and carried us to St. George's chapel, and there placed us among the knights' stalls; and hither come cushions to us, and a young singing-boy to bring us a copy of the anthem to be sung: and here for our sakes had this anthem and the great service sung extraordinary, only to entertain us. . . . It is a noble place indeed, and a good quire of voices. Great bowing by all the people, the poor knights in particularly, to the altar.'—*Pepys's Memoirs*, i. 394.

c. 1682

'So that all are nonconformists . . . that bow towards the altar, and set great candles thereon, and bow at the name of Jesus.'

'Bowing to the altar, a place which some men never pass by but they bow: they ought to lose their spiritual promotions for such superstition.'

'But does any man dare speak against illegal ceremonies, bowing and ducking, and cringing to the east, to

the altar, towards the lighted candles?'—*The Black Nonconformist. Hickeringill's Works*, II. 87, 89, 147. Adoration towards the Altar.

1707–43

* 'I should like to call attention to Dean Burgon's earnest recommendation, that children should be trained to make the humble obeisance on entering and leaving church, which is ordered in the 1640 Canons and in the Coronation Service. He pleads (*Pastoral Office*, cap. vii.) that the custom was once universal, and that this is the reason it is not explicitly enjoined by the Canons of 1603. He adds that old-fashioned people in the provinces still practise it. He quotes a direction in *The Christian Schoolmaster*, by James Talbot, D.D., 1707, that children be taught to bow decently at their first entrance; where it is noticed as the ordinary practice. He also quotes the 10th edition of *The Pious Country Parishioner*, p. 43, 1743, "As soon as you enter the church, turn your face towards the holy altar, lowly bend your body to Almighty God, and say to yourself, *Holy and reverend is thy Name, O Lord.*"'—*Letter in 'The Church Times,'* Aug. 25, 1885, *by an Oxford Fellow.*

1710

* 'I am not able to find out any fault of bowing very low towards the altar, nor why I should dislike an High-Church-man for conforming himself to that custom. It there be any place of the church dedicated to an holier use than any other, certainly it must be, where we join ourselves in a stricter communion with our Lord, by receiving his body and blood. None can be so stupid as to imagine any adoration *of* the altar, or any thing upon it, to be meant by bowing *towards* it; let such a one be a downright Quaker, and never pull off his hat in the church, for fear of paying thereby a religious reverence to the pillars. When David (*Psal.* 99. v. 5.) bids us *fall*

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down below God's footstool, and (*Psal.* 132. v. 7.) to *go into his Tabernacle, and fall low on our knees before his footstool*, he means no adoration but to the Holy One, whose tabernacle and footstool it is. But some men, who are *low* as the Church and *high* in their own conceits, care not how *low* the Table of the Lord (for that word altar has too *high* an original to be liked by them) be placed and esteemed, so the pulpit of the preacher be raised *high* enough. Besides, they pretend to fall out with the place where the altar is set, the east, tho' it puts us in remembrance of *the tender mercy of our God, whereby the Dayspring from on high has visited us* (*Luke* i. 78. ἀνατολὴ ἐξ ὕψους) ; of him, who by a *star in the east*, (*Matth.* 2. 3.) was manifested to the Gentiles ; of the *angel ascending from the east with the seal of the living God* (*Apoc.* 7. 2.). Thus they walk retrograde to every thing that looks decent and primitive ; for St. *Basil*, in the 23rd Chapter of his book to *Amphilochius* concerning the Holy Ghost, reckons this among the apostles' traditions not written, *τὸ πρὸς ἀνατολὰς τετράφθαι κατὰ τὴν προσευχήν.*'—*The True Church-man and Loyal Subject*, pp. 29, 30. *Lond.* 1710.

1723

* 'I pass on to the third and last usage ; which, as it is proper to recommend, because in itself highly decent and edifying, and as such practised by the primitive Church in the purest times ; so it is necessary to justify, because still continued and used in all Cathedral and Collegiate churches throughout the land, and moreover bound upon the members of some of those local foundadations by their local statutes. The usage is, for all persons to do reverence or obeisance at their going into, and coming out of the church. The like reverence hath been accustomed to be done, when we approach the Lord's Table, or return from it.'—*Bisse, Decency and Order in Public Worship*, p. 72. 1723.

1724

'Mr. Barwick, according to the custom of his College and of the primitive Church, did worship God by bowing towards the east.'—*The Life of the Rev. John Barwick, D.D.*, p. 17, 8vo. 1724. Adoration towards the Altar.

1725

* 'Bourne, in 1725, mentions bowing towards the altar on entering a church as common in the north.'—*How shall we conform to the Liturgy?, 3rd ea.* p. 121.

1730

'The poor Knights moved from their situation in the north aisle, [of St. George's Chapel, Windsor,] going by pairs down to the western end of the aisle, and then passing up through the middle aisle, entered into the choir, and in the middle thereof they, in a joint body, made their reverences first to the altar, and turning about in a body made their obeisances towards the Sovereign's stall, and passing up to the steps near to the altar there divided themselves, and stood on each side, one below the other, the juniors nearest to the rails. The Prebendaries stayed at the door of the choir until the poor Knights' had thus placed themselves, and then entered by pairs, making the like double reverences, in a body together, and entered into their seats under the stalls. . . . While the Prebendaries were thus entering into their seats, the officers-of-arms, according to their degrees, entered into the choir, made their double reverences in a body jointly, and passed up near to the rails. . . . Then the Knights' companions entered into the choir . . . and being come a little way beyond the Sovereign's stall, made double reverences in the middle of the choir, and being come up against their respective stalls, repeated their obeisances. . . . His Royal Highness the Prince of Wales entered with the like reverences, and stood under his banner. . . . The

Adoration towards the Altar.

Sovereign at his entry into the chapel made his reverence to the altar only. . . . The Sovereign being placed, Garter went into the middle of the choir, and after his double reverences, having his rod or sceptre in his hand, turned himself to the Prince of Wales, who thereupon came from under his banner into the midst of the choir, and there made his reverence to the altar and to the Sovereign in his stall, and then went up the nearest way to his stall, where he repeated the same reverences. . . . The two senior Knights, the Dukes of Somerset and Argyll . . . came out into the middle of the choir, opposite to their own stalls, and made their reverences . . . and being advanced to the degrees or first step towards the altar, made their reverences to the altar and to the Sovereign, and at the rails to the altar only. . . . Divine service then began, and after the creed, the offertory-words being pronounced, "Let your light so shine," &c., the organ then playing, the officers of the wardrobe spread the carpet over the steps that lead to the rails of the altar. . . . The Gentleman Usher of the Black Rod making his obeisances, went up to the rails of the altar, and standing upon the right side, received from the Yeoman of the Wardrobe a rich carpet, which, with his assistance, he spread upon the other carpet. . . . The Prelate of the Order placed himself in the midst before the altar, holding a gilt basin, two Prebendaries assisting him. All the Companions standing under their banners, the Sovereign, having made his reverences towards the altar in his stall, descended from it, and in the middle of the choir made another reverence, and at the steps of the altar ; and proceeding up to the rails of the altar, there repeated the same. . . . The Sovereign being at the rails of the altar, the Usher of the Black Rod having taken assay of the offering, delivered it kneeling to the Duke of Somerset, who in like manner delivered it to the Sovereign, who, taking off his cap and kneeling, put it into the basin held by the Prelate, assisted by two Prebendaries. The Sovereign rising, made his reverence at the rails at the bottom of the steps of the altar, and

again in the middle of the choir, and ascended into his stall, and making another reverence therein (all of them towards the altar only) then sat down. All the attendants in this procession turned as the Sovereign did, made their reverences in the like manner, &c.'—*The Ceremonies observed at the Installation of the Duke of Cumberland, . . . at Windsor, on June* 18, 1730. *Pole's History and Antiquities of Windsor Castle, &c.*, pp. 231, 240, 4to. 1749. Adoration towards the Altar.

1740

* 'At the end of the Communion. . . . Arising, and making your Reverence towards the Altar, you depart. . . .'—*Officium Eucharisticum*, p. 83, 29*th ea. Lond.* 1740.

1784

* 'Rise from your knees, bow towards the altar, and retire to thy seat.'—*Cookson's Companion to the Altar*, 1784.

1787

'*Monaay, Jan.* 1*st.* The King [George III.] was to make an offering as sovereign of the Garter. He was seated in the Dean of Windsor's stall, and the Queen sat by his side. The Princesses were in the opposite seats, and all of them at the end of the church. When the service was over, the Offering ceremony began. The Dean and the senior Canon went first to the Communion-table: the Dean then read aloud, "Let your light so shine before men, &c." The organ began a slow and solemn movement, and the King came down from his stall, and proceeded with a grave and majestic walk towards the Communion-table. When he had proceeded about a third of the way, he stopped and bowed low to the altar: then he moved on, and again, at an equal distance, stopped for the same formality, which was a third and last time repeated as he reached the steps of the altar. Here he

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made his offering, which according to the order of the original institution was £10. in gold and silver, and delivered in a purse: he then knelt down and made a silent prayer, after which, in the same measured step, he returned to his stall, when the whole ceremony concluded by another slow movement of the organ.'—*Madame D'Arblay's Diary*, III. 269, 270. 1842.

1795

'I have observed this practice in College chapels in Oxford.'—*Brand's Popular Antiquities*, II. 219 *n.*

c. 1806

* 'My grandfather, born in the parish of Newchurch, I.W., in 1796, used to tell me that, when he was a boy, all the old men on entering church would pull their forelocks, and the old women would curtsy; and he would add, "that is the reason why church doors were made low, that all should bow when they enter the house of God."'—*The Church Times*, Jan. 7, 1898.

1837

'In the cathedral [Ch. Ch. Oxford], the dean and canons have, from time immemorial, on leaving the choir, bowed to the altar.'—*Letter on 'Innovations' by Dr. Pusey. British Magazine*, XII. 639. 1837.

1842

'Although I do not consider the Canons of 1640 to be binding upon the clergy, I see no very serious objection to the custom therein commended, as having been the ancient custom of the primitive Church, and of this also for many years in the reign of Queen Elizabeth, of doing obeisance on entering and leaving churches and chancels, not (as the canon expressly declares) "with any intention,"

&c., [as before cited, p. 90]. But that the clergy, although they are *at liberty* to use this custom, are not *obliged* to do so, even if that canon be in force, is clear from the words of the canon itself, which heartily commends but does not enjoin it.'—*Bp. Blomfield's Charge*, 1842, p. 44, 1*st edit.* Adoration towards the Altar.

1843

'Again, "the bowings to the altar" may be the bowings recommended in the seventh canon of the synod of 1640, which says that, "Whereas the church," &c. . . . Now, if "the bowings to the altar" enumerated among your "grievances" be of this kind, I must decline issuing any directions to the rector which may induce him to discontinue them. I do not understand that he attempts to impose them as duties on his people. He performs them, it seems, himself, thereby exercising his christian liberty, with which I have no right nor inclination to interfere. I do not indeed practise this obeisance myself in "coming in and going out of church," but I respect the freedom of others, and I from my heart subscribe to the wise and charitable language with which the canon last cited by me concludes—"In the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite, despise not them which use it not; and that *they who use it not, condemn not those that use it.*"'—*Bp. Philpott's Reply to a Memorial by some of the Inhabitants of Falmouth. English Churchman*, xxix. 450.

1845–1857

* 'I remember once at St. George's Chapel, Windsor, seeing the late Dean, the Hon. G. Neville Grenville, as he left the choir, turn round, and bow to the altar; the Canon in residence did the same. This was between 1845 and 1853; and therefore after Lord Wriothesley Russell's appointment in 1840.

Adoration towards the Altar.

'When I was at Cambridge, Dr. Tatham, Master of St. John's College from 1834 to 1857, used to turn round and bow to the altar, on leaving the choir.'—*Letter in 'The Church Times,' June* 9, 1882, *from Mr. Alfred Lush.*

The Sign of the Cross

The Sign of the Cross

A.D. 1549

'As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.'—*First Prayer Book of Edward VI.* The Sign of the Cross.

1552 and 1559

* 'Then the Priest shall make a Cross upon the Child's forehead.'[1]—*Prayer Books of* 1552 *and* 1559.

1559

'Crossing themselves in their prayers.'—*A View of Antichrist, &c. A Part of a Register, &c.*, p. 63.

1560

* 'When one of Q. Elizabeth's chaplains (Mr. Alexander Nowell, Dean of St. Paul's) had spoken less reverently in a sermon preached before her of the sign of the cross, she called aloud to him from her closet window, commanding him to retire from that ungodly digression, and to return unto his text.'—*Heylyn's Hist. of Reformation*, ii. 317, *ed. Eccles. Hist. Soc.*

1572

QUEEN ELIZABETH'S MAUNDY. 'This done, the holy

[1] This rubric also occurs in the Prayer Book of 1604, and in the Scottish Book of 1637.

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water, basins, alms, and other things being brought into the hall, and the chaplain and poor folks having taken the said places, the laundress, armed with a fair towel, and taking a silver basin filled with warm water and sweet flowers, washed their feet all after one another, and wiped the same with his towel, and so making a cross a little above the toes, kissed them. . . . After him within a little while followed the sub-almoner, doing likewise, and after him the almoner himself also. Then lastly her Majesty.'—No. 6183, *Add. MSS., British Museum.*

1597

* 'Touching the sign and ceremony of the Cross[1] we no way find ourselves bound to relinquish it, neither because the first inventors thereof were but mortal men, nor lest the sense and signification we give unto it should burden us as authors of a new gospel in the house of God, nor in respect of some cause which the fathers had more than we have to use the same, nor finally for any such offence or scandal as heretofore it hath been subject unto by error, now reformed, in the minds of men.'—*Hooker's Eccles. Pol.*, v. 65. 21.

1603

* 'The sign of the cross in anointing is directed to be made in all the known manuscripts of the coronation of the Queen of James I. But the manuscripts vary about the anointing of the King. The Lambeth MS. has *faciendo signum crucis* after the list of parts to be anointed; but it has been struck out. It has not been struck out of the Rawlinson MS. in Bodley's Library. It is entirely omitted in Ashmole's transcript of the

[1] We think it unnecessary to give examples of the Puritanical objections, temp. Eliz. and subsequently, to the making of the Cross in Baptism, a ceremony which has constantly been assigned as a reason for dissent, from the days of Archbps. Parker and Whitgift to our own.—EDD. 1848.

copy of the service bound in crimson velvet in the King's closet, possibly used at the coronation itself. Prynne also omits it; but his prejudices would be against any mention of such a ceremony. . . . See my *Coronation Order of King James the First* (*Lond. F. E. Robinson*, 1902), pp. 25, 47, and notes at the end.'—*From a private letter from Dr. J. Wickham Legg.* The Sign of the Cross.

1604

'The honour and dignity of the name of the cross begat a reverend estimation even in the apostles' times (for ought that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in baptism the name of the cross did represent. And this use of the sign of the cross in baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient Fathers.

'It must be confessed, that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the

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purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men ; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in baptism hath been retained in this Church. . . .

'We hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority.'—*Canon* xxx.

1604

* 'The common people in many parts of the land are known not only to retain the superstitious use of the sign of the cross, (blessing themselves, their breasts, their foreheads, and everything they take in hand by it,) but also to hold that their children are not rightly baptized without it.'—*An Abridgement of that Booke, etc.*, qu. *Lathbury's Hist. of the Book of Common Prayer*, pp. 133, 134. 1859.

1605

'Because by the Book of Common Prayer of the 2nd of Edward VI., whereunto only (as we take it) touching ornaments, rites, and ceremonies our Book hath reference, (which Book also of Edward VI., by the repeal of the statute of primo of Queen Mary, in the first session of this last parliament is revived) ; because, we say, by this Book of Common Prayer of the 2nd of Edward VI., kneeling, crossing, holding up of hands, knocking upon

the breast are to be used, at least as every man's devotion serveth, without blame.'—*Certain Demands with their Grounds*, p. 45. The Sign of the Cross.

1619

* 'The cross, therefore, upon this or the like consideration, is enjoined to be used in Confirmation in the Book of Common Prayer set forth and allowed in Edward VI.'s reign. And I find it not at any time revoked: but it is left, as it seems, to the Bishop's discretion to use or not to use the cross in Confirmation.'—*Sermon by Edward Boughen, chaplain to Bp. Howson of Oxford, preached at the Bp's First Visitation, Sept.* 27, 1619., qu. *Blunt, Annotated B. of C. Prayer*, pp. 443, 444. 1885.

1625

* 'The Archbp. proceedeth with his anoynting. . . . 5. The Crowne of the Head, in manner of a Crosse.'—*The Coronation Order of K. Charles I.*

c. 1640

* 'The reverend, pious, and religious use of signing, *ad omnem motum, gestum, habitum*, with the signe of the Crosse, is no Popery. . . . But I adde in the conclusion, I could tell some experimental effects thereof. . . . What, if, upon diverse extremities, I have found ease and remedy by using that ejaculatory prayer of our Letanie, *Per Crucem, etc., By thy Crosse*, (and when I said it, what if, to testifie my faith, I made the signe of the Crosse?) *and by thy Passion, good Lord deliver us?*'—*Bp. Montague, Appello Caesarem*, pp. 279, 280.

c. 1640

'The lawfulness of crossing, not only in Baptism, but in the Supper and anywhere, is avowed . . . what other bar is left us to receive all the crossings that are

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in the mass, but the sole pleasure of our prelates, who, when they will, may practise that which they maintain, and force us to the particular use of those things which they have already put in our book in general terms?' —*A Parallel or Brief Comparison of the Liturgy with the Mass-Book, &c.*, p. 58.

c. 1640

'Among these traditions, which we must embrace with an undoubted faith, they reckon up the authority of bishops above priests, prostration before the altars, worshipping towards the east, cross in baptism, crossing of our faces on all occasions, the standing of a crucifix upon the altar, and what else they please to urge, for which they can get no scripture warrant.'—*A Large Supplement, &c.*, p. 66.

c. 1650

'Dr. Cosin did consecrate the cushions and forms by crossing them, before the people came to the Communion.'[1] —*Articles of the Commons' Declaration and Impeachment upon the complaint of Peter Smart, against John Cosin, &c.*, p. 10.

1661

* 'The King (Charles II.) was anointed . . . first in the palms of both his hands, in manner of a cross.' —*Baker's Chronicles of the Kings of England*, fol. 1674.

1662

'Here the Priest shall make a cross upon the child's forehead.'—*Prayer Book of* 1662.

[1] This perhaps refers to blessing one railful of communicants after giving Communion and before the next railful came up to receive.—Ed. 1902.

1685

The Sign of the Cross.

* 'The Dean of Westminster taking ye Ampulla, and Spoon from off the Altar, holdeth them ready, pouring some of ye holy Oil into ye Spoon; and wth it y^e^ *Archbishop* anointeth the King in ye Form of a Cross:

1. On ye Palms of both his Hands. . . .
2. On the Breast. . . .
3. On both ye Shoulders, & betw. ye Shoulders. . . .
4. On ye Bowings of both his Arms. . . .
5. On ye Crown of ye Head. . . .'

—*Coronation Order of James II.* [*St. John's Coll. Cambridge*, MS. L. 14] *English Coronation Records, by L. G. Wickham Legg*, p. 299.

1689

* 'The Dean of Westm^r.^ taking the Ampulla, and Spoon, from off the Altar, holdeth them ready, pouring some of the Holy Oil into the Spoon: And with it the Abp. anointeth first the King, and then the Queen, in the form of a Cross,

1. On the Crown of the head. . . .
2. On the Breast. . . .
3. On the Palms of both the hands. . . .'

—*Coronation Order of William and Mary*, p. 21 of *Three Coronation Orders, ed. by Dr. J. Wickham Legg, Henry Bradshaw, Soc.* 1900.

c. 1735

* 'At the delivery of the Bread and Wine at the Sacrament, several, before they receive the Bread or Cup, though held out to them, will flourish a little with their thumb to their faces, something like making the figure of a cross.'—*Acinent Usages and Customs in N. Wales: From a MS. book of a bishop of St. Asaph, written about* 1730., qu. *British Magazine*, vii. 399. 1835.

1838

The Sign of the Cross.

* 'Pouring some of the Holy Oil into the Spoon, . . . the Archbishop anointeth the Queen in the Form of a Cross.'—*The Coronation Order of Queen Victoria.*[1]

1840

* 'I do not know that there is an ancient Liturgy in being, but what shows that this sign was always made use of in some part or other of the Office of Communion . . . . One or two we always find; so much having been thought proper, on this solemn occasion, to testify that we are not ashamed of the cross of Christ, and that the solemn service we are then about is performed in honour of a crucified Saviour. And therefore, as the Church of England has thought fit to retain this ceremony in the ministration of one of her sacraments, I see not why she should lay it aside in the ministration of the other (*Of the Prayer of Consecration*).'—*Wheatly, on the Book of Common Prayer*, p. 293. *Lond.* 1840.

1859

* 'The sign of the Cross has been set apart from the beginning to be honoured above all other signs. I say, "from the beginning," for such undoubtedly is the case: it is not here as in some other Church usages: the further we go back in Christian antiquity, the more distinctly and unequivocally does this devotion appear. If we look to the employment of it in baptism, and in almost every other holy ceremony, as well as in the practice of ordinary life, we have the well-known witness of Tertullian (*de Corona Mil.* c. 4. ap. Hooker v. 65, 2). . . .'—*Keble, on Eucharistical Adoration*, p. 29, *3rd ed.* 1867.

[1] The sign of the cross was used at the anointing at *all* post-Reformation coronations, except perhaps that of James i. See above, *sub* 1603.—Ed. 1902.

1890

* 'The Bishop when administering Confirmation may at his discretion, with the concurrence of the Clergyman, use the following form in addition to that prescribed in the Book of Common Prayer—"*N.* I sign thee with the sign of the Cross (*here the Bp. shall sign the person with the sign of the Cross on the forehead*), and I lay my hands upon thee in the name of the Father, and of the Son, and of the Holy Ghost. Defend O Lord, etc."'—*Canon* XL. § 5. *of the Episcopal Church in Scotland*, 1890.[1] The Sign of the Cross.

[1] This canon merely embodies a practice which had been handed down by tradition.—ED. 1902.

The Eucharistic Elements

Hier. II.

The Eucharistic Elements

Wafer-Bread

A.D. 1549

'For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion; that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole Body of our Saviour Jesu Christ.'—*Rubric in the Communion Service, First Prayer Book of Ed. VI.* Wafer-bread.

1552 and 1559

* 'To take away the superstition which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usual to be eaten at the table, with other meats, but the best and purest wheat bread, that conveniently may be gotten.'[1]—*Rubric in the Communion Service of the Prayer Books of* 1552 *and* 1559.

[1] This rubric is practically the same as that in the Prayer Book of 1662, which *permits* the use of wafer-bread, whilst the rubric of 1549, quoted above, *enforces* that use. The words, 'it shall suffice,' again occur in the rubric of the baptismal office, 'he shall dip the child in the water; but if they certify that the child is weak, it shall suffice to pour water upon it.' From

1559

Wafer-bread.

'*Item.* Where also it was in the time of King Edward VI. used to have the sacramental bread of common fine bread; it is ordered for the more reverence to be given to these holy mysteries, being the sacraments of the body and blood of our Saviour Jesus Christ, that the same sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafer, heretofore named singing cakes,[1] which served for the use of the private mass.'—*Injunctions of Q. Elizabeth. Cardwell's Doc. Ann.*, i. 234.

1559

'Our elect [Grindal] consulted also with the aforementioned learned man [Peter Martyr] about the sacramental bread, whether it were necessary it should be unleavened; that is, wafer. To which he told him, he knew it himself, that all the churches abroad did not make any contention about it; nay, that they everywhere used it.'—*Strype's Life of Grindal*, p. 46, 8vo. *Oxford* 1821.

1563

* '*Item*, whether they (your Prestes, Curates, or Ministers) do vse to minister the communion in wafer bread, according vnto the Queene's Maiesties Injunc-

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which it is reasonably to be urged, that as baptism by affusion is permitted, when the better way of baptism by immersion is unadvisable; so likewise the use of the usual table bread is allowed, where the better custom of using wafer-bread is foreborne. In other words, whilst the preference is to be given to wafer-bread, it is not to be forced on any who object to it; and by this means all fear of superstition and dissention is removed.—Ed. 1902.

[1] This seems to have been a term used to denote wafers in general; thus, we find in a tract of 1590—'the letters finished and sealed up with *singing cake*' (*Harl. Misc.* 8vo. ed. ii. 171).—Ed. 1902.

tions, or in common bread?'[1]—*Archbp. Parker's Visitation Articles.* Wafer-bread.

1563

* 'Itm for syngynge brede iiij*d.*'

'*It.* paide for singing breade for the hole yeere ij*s.*' —*Accts. of Christ Church and St. Ewen's, Bristol.*

1564

Archbp. Parker shewed Sampson and Humphrey 'in few words, that these were the orders which they must observe, viz. to wear the cap appointed by injunction, to wear no hats in their long gowns, to wear a surplice with non-regent's hoods in the choirs at their colleges, according to the ancient manner there; and to communicate kneeling, in wafer bread.'

'For the ministering of the Communion we use bread appointed by the Queen's Highness Injunctions.' —*Strype's Life of Parker*, i. 327, 365. 8vo. *Oxford*, 1821.

1565

* In 1565, Archbishop Parker ordered the Fellows of Magdalen College 'to communicate kneeling in wafer-bread.'—Vide *Wilson's Magdalen College*, p. 120.

1566

* 'Your honour desireth to know whether there were 600 persons ready to the communion, and came unto a

[1] The Return of Secretary Cecil, Feb. 14, 1564–5, in answer to Parker's Injunctions, shows that this difference of use continued; it says—'Some with unleavened bread, and some with leavened.' Strype remarks, 'He might have added, some with wafers, some with common manchet bread' (*Strype's Life of Parker*, i. 302).

'*Manchet*, the finest white rolls. "Howbeit in England our finest *manchet* is made without leaven." *The Haven of Health*, A.D. 1589' (*Nares' Glossary*, p. 543).

'*Manchet*, the best kind of white-bread' (*Halliwell's Dictionary*, p. 539). See later *sub* 1598.—Ed. 1902.

Wafer-bread. church, and found the doors shut. . . . My lord of London can best answer for his own jurisdiction ; but this I can say, that where I have sent divers days three and four of my chaplains to serve in the greatest parishes, what [but that] for lack of surplice and wafer-bread, they did mostly but preach. And one of my chaplains serving the last Sunday at a parish, and being informed that divers communicants would have received, the table made all ready accordingly, while he was reading the passion, one man of the parish drew from the table both cup and the wafer-bread, because the bread was not common, and so the minister derided and the people disappointed.' —*Archbp. Parker's Correspondence*, p. 277. *Parker Soc.*

1566

* 'It is now settled and determined, that an unleavened cake must be used in place of common bread.' —*Sampson to Farrell, Zurich Letters, Second Series*, p. 121. *Parker Soc.*

1567

* 'In some churches, and particularly in Westminster Abbey, they still retain the use of wafers.'—*Heylyn's Hist. of Presbyterians*, p. 257.

1567

* 'Office *v.* John Jackson, parish-clerk of Ripon. He usethe still to make bread for the Holie Communion with the picture of the Crucifixe and other pictures upon the same, contrarie to the Quene's Matie's Injunctions.'[1]— *Memorials of Ripon*, iii. 346. *Surtees Soc.* 1886.

1569

'And whether they do use to minister the Holy Com-

[1] Observe that wafer-bread was not objected to, only the 'pictures' thereon.—Ed. 1902.

munion in wafer bread, according to the Queen Majesty's Injunctions?'—*Archbp. Parker's Visitation Articles.* Wafer-bread.

1570

'There was now in the churches of the kingdom great variety used in the sacramental bread, as to the form of it. As in some (and they the most) the form of it was round, wafer-like: in some the form was otherwise, as ordinary bread: though the wafer-form of the bread to be used in the Communion had been before agreed upon, upon good deliberation, between the Archbp. and the Bp. of London; yet this order about the bread would not prevail to bring in an uniformity therein. The tidings of this variety came new to the court, and gave great offence. . . . As there was this stir at this time about the form of the bread, so there was, not long before, as great about the kind of it, whether wafer bread, or loaf, or common bread. The Archbp. had appointed it to be wafer bread; and so he enjoined it in his injunctions to his clergy. And it was generally so used; though some would rather make use of the loaf bread; which did not please the Archbp.'—*Strype's Life of Parker*, II. 32, 33, 8vo. Oxford, 1821.

1570

* 'It is a matter of much contention in the realm: where most part of protestants think it most meet to be in wafer-bread, as the injunction[1] prescribeth; divers others, I cannot tell of what spirit, would have the loaf-bread, &c. . . . I made reasons to have the injunction[1] prevail. . . . And whereas it is said in the rule [rubric of P. Book of 1559] that "to take away the superstition which any person hath or might have in the bread and

[1] Queen Elizabeth's Injunction, ordering the use of wafer-bread. See *sub* 1559, previously.—ED. 1902.

Wafer-bread. wine, it shall suffice that the bread be such as is usual to be eaten. . . . ;" *it shall suffice*, I expound, where either there wanteth such fine bread, or superstition be feared in the wafer-bread, they may have the communion in usual bread : which is rather a toleration in these two necessities, than is in plain ordering, as in the injunction. This I say to shew you the ground which hath moved me and others to have it in the wafer-bread. . . . '—*Archbp. Parker to Sir W. Cecil. Correspondence of Archbp. Parker*, pp. 375, 376.[1] *Parker Soc.*

1572

* 'Then they ministered the Sacrament with common and usual bread ; now, with wafer-cakes. . . . It was not usual bread, but [bread] properly appointed for the celebrating of the passover, and then to be used, and not otherwise usually and commonly ; for their usual and common bread was leavened ; wherefore this maketh against you. . . . For the kind of bread is indifferent, although (as M. Bucer saith) it cometh nearer to the institution of Christ to use unleavened bread, because he did celebrate his supper with it. . . . '—*The Defence of the Answer*, *Whitgift's Works*, III. 82, 86. *Parker Soc.*

1573

'I had spoken of this [wafer] bread before in general, and if Master Doctor did not disagree with himself we are here well agreed. For first he saith, it skilleth not what bread we have, and by and by he saith that he wisheth it were common bread, and assigneth a great cause, which the book of service likewise assigneth, which is to avoid superstition. And it is certainly known by experience, that in divers places the ignorant people . . .

[1] For the reading adopted, see *Strype's Parker*, ii. 35.—Ed. 1902.

have knocked[1] and kneeled unto it, and held up their hands whilst the minister hath given it; not those only which have received it, but those that have been in the church and looked on.[2] I speak of that which I know, and have seen with my eyes."—*A Reply to an Answer, &c.*, p. 164. Wafer-bread.

c. 1573

'They should first prove by the word, that . . . kneeling at Communion, wafer cakes for their bread when they minister it . . . are agreeable to the written word.'

'In cathedral churches they must have a cope, they receive the Communion kneeling, they use not for the most part common bread, according to the word of God and the statute, but starch-bread, according to the injunction.'—*A View of Popish Abuses yet remaining in the English Church*, pp. 2, 17.

1574

'Do they not also think that we perceive that nothing else is sought by this which they call comeliness and order, but only a conformity with papists, and a superstitious decency? as also in using the sign of the cross in Baptism, the round cake in the Lord's Supper, and many other such ceremonies.'—*A Full and Plain Declaration of Ecclesiastical Discipline out of the Word of God, and of the Declining of the Church of England from the same*, p. 131, 4to. 1574.

1574

* 'As for their contention for wafer-bread and loaf-bread . . . although I trust that you mean not uni-

[1] Anciently, the men used to stand throughout the consecration: latterly, they began to kneel at the actual elevation. It also became customary to knock upon the breast when looking at the Host, at the moment of elevation. This is still done in Spain.—Ed. 1902.

[2] Here we have an incidental reference to the presence of persons at the Eucharist, who did not then receive.—Ed. 1902.

Wafer-bread.

versally in your diocese to command or wink at the loaf-bread, but, for peace and quietness, here and there to be contented therewith.'—*Archbp. Parker to Bp. Parkhurst of Norwich. Archbp. Parker's Correspondence*, p. 460.

1575

'Does your lordship think that I care either for cap, tippet, surplice, or wafer-bread, or any such? But for the laws so established I esteem them.'—*Archbp. Parker's last Letter to the Lord Treasurer. Ibid.* p. 478.

1579–80

* 1579. '*Item* paid unto John Bonner for Wafers for the Communion, vj*d.*'

„ '*Item* paid for a boxe to put in ye Communion bread, iiij*d.*'

1580. 'For wafer bread for the Communion, ij*d.*' —*Parish Registers of Eltham, Kent*, qu. *Perry's Notes on the Purchas Judgment*, p. 321.

1580

* In the year 1580, Chaderton, Bp. of Chester, wrote to the Privy Council for advice on the subject of the bread for the Communion. The Lords of the Council replied that, whereas wafers and common bread were variously used in his diocese, each parish should for the present be allowed to retain its own practice—'that in suche parishes as doe use the common bread, and in others that embrase the wafer, they be severallie continued as they are at this present;' and that those persons who were 'weake in conscience, in esteeming of the wafer bread, not to make difference: but if there weaknes continue, it were not amisse charitabley to tollerate them, as children, with milke.'—*Peck's Desiderata Curiosa*, vol. i. book iii. 17, 20., pp. 91, 94. *Lond.* 1779.

1593

* 'Estreday 1593. The Princelye comminge of her Majestie to the Holy Communion at Estre. . . . Her Majestie humbly knielinge with most singuler devocion and holye reverence dyd most comfortablye receyve the most blessed Sacramente of Christes bodye and blood, in the kinds of bread and wyne, accordinge to the laws established by her Majestie and Godly laws in Parliament. The breade beinge waffer bread of some thicker substance, which her Majestie in most reverend manner toke of the Lord Bushop in her naked right hand.'—*Cheque-Book of the Chapel Royal*, [f. 14*b*.] p. 150. *Camden Soc.* 1872. Wafer-bread.

c. 1593

'Have not they [of Geneva] . . . the old popish custom of administering the blessed sacrament of the holy Eucharist with wafer cakes? These things the godly there can digest. Wherefore should not the godly here learn to do the like, both in them and in the rest of the like nature?'—*Hooker's Eccles. Polity*, iv. 10. 1.

1598

* '*Item* for manchet bread at Easter, viijd.'—*Durham Parish Books*, p. 129. *Surtees Soc.* 1888.

c. 1614

'Upon the motion of Sir James Perrot, Duncombe, and Mr. Fuller, it is resolved the whole House shall receive the Communion together on Sunday next. The place was agreed to be Westminster church; but for fear of copes and wafer-cakes, and such other important reasons, it is now altered to St. Margaret's, and these three appointed sextons or overseers to note who be absent.'—*Letter of Mr. Chamberlain in Original Correspondence relative to the Parliament of* 1614. *Gent. Mag.* xcvi. 1. 485.

1616

Wafer-bread. 'Of Burton, author of the "Anatomy of Melancholy," it is recorded, that, having the vicarage of St. Thomas', Oxford, conferred on him by the Dean and Canons of Christ Church in 1616, he always gave to the parishioners thereof the Sacrament of the altar in wafers.'—*Oxoniana*, IV. 69.

c. 1619

* 'The bishop kneels down at the altar. Into his hands the priest from a by-standing table on the south side, reacheth first the wafer bread.'—*Notes on the Book of Common Prayer. First Series, in* [1] *Cosin's Works*, V. 93. *Lib. Anglo-Cath. Theol.*

1619–20

* 'P[d] for holye brede for the whole yeare for the Communion, xviijd.—*Durham Parish Books*, p. 175.

1620

'The Communion to be as often used as it shall please the Prince to set down: Smooth Wafers to be used for the Bread' (*Prince Charles' Chapel at Madria*).—*Collier's Eccles. Hist.* II. viii. 726.

c. 1620

'Thirdly, there was a paper read, and avowed to be mine, in which was a fair description of chapel furniture, and rich plate, and the ceremonies in use in that chapel, and wafers for the Communion. At the reading of this paper, I was a little troubled. I knew I was not then so rich as to have such plate or furniture; and therefore I humbly desired sight of the paper. So soon as I saw it,

[1] The First Series of Notes, printed in Bp. Cosin's Works, is certainly not his; but probably the work of Hayward, nephew of Bp. Overall.—ED. 1902.

I found there was nothing in it in my hand but the indorsement, which told the reader plainly that it was the model of the Reverend Bishop Andrewes his chapel, with the furniture, plate, ceremonies therein used, and all things else. And this copy was sent me by the household chaplain to that famous Bishop.'—*Archbishop Laud's Answer. Troubles, &c.* p. 342. Wafer-bread.

'Lo here in this piece and chapel, you have . . . a silver and gilt candlesticke [canister] for wafers.'—*Canterbury's Doom*, p. 123.

1636

* 'To take away the superstition, which any person hath or might have in the Bread and Wine, (though it be lawfull to have wafer bread) it shall suffice that the Bread be such as is usuall: yet the best and purest Wheat Bread that conveniently may be gotten.'—*The Book of Common Prayer for the use of the Church of Scotland. Edin.* 1637.

1638

* 'There happened also in the town of Tadlow a very ill accident on Christmas-day, 1638, by reason of not having the communion-table railed in, that it might be kept from profanations. For in sermon time a dog came to the table, and took the loaf of bread prepared for the holy sacrament, in his mouth, and ran away with it. Some of the parishioners took the same from the dog, and set it again upon the table. After sermon, the minister could not think fit to consecrate this bread; and other fit for the sacrament was not to be had in that town; and the day so far spent, that they could not send for it to another town: so there was no Communion.'[1] —*Laud's Works*, v. ii. 367. *Lib. Anglo-Cath. Theol.*

[1] This appears to be the occurrence named by Bp. Wren, who describes the bread as *white*,—'they could have no Communion that day, there being not another loaf of white-bread in the town, except that which the dog had defiled' (*Parentalia*, 76). Tadlow was in Wren's diocese.—Ed. 1902.

c. 1640

Wafer-bread.

'There was a little more ceremony in cathedrals, where the wafers and wine being first placed with great solemnity on the credentia or side-table, were to be removed from thence by one of the Archbishop's chaplains, who, as soon as he turns about his face to the altar with the elements in his hands, bows three times ; and again, when he comes to the foot of it, where he presents them upon his knees, and lays them upon the altar for consecration.' —*Neal's Hist. of the Puritans*, II. 224.

c. 1640

* '*It shall suffice.* . . . It is questioned here, whether by virtue of this order any Church is restrained from their custom of using wafers at the Sacrament, as in Westminster, and many other places, they have been always wont to do.'—*Bp. Cosin's Notes on the Book of Common Prayer, Third Series, Works*, v. 518. *Lib. Anglo-Cath. Theol.*

c. 1643

'*To take away superstition, it shall suffice that the bread be such as is usual to be eaten.* It is not here commanded that no unleavened or wafer bread be used, but it is said only, "that the other bread shall suffice." So that, though there was no necessity, yet there was a liberty still reserved of using wafer bread, which was continued in divers churches of the kingdom, and Westminster for one, till the 17th of King Charles (1643).'

'The first use of the common bread was begun by Farel and Viret at Geneva, 1538, which so offended the people there, and their neighbours at Lausanne and Berne, (who had called a synod about it), that both Farel and Viret, and Calvin and all, were banished for it from the town, where afterwards the wafer bread being restored, Calvin thought fit to continue it, and so it is at this day.' —*Ibid.* v. 481.

'As for wafers, I never either gave or received the Communion but in ordinary bread. At Westminster I know it was sometime used, but as a thing indifferent.'— *Archbishop Laud's Answer. Troubles, &c.* p. 343. Wafer-bread.

1660

* 'It shall suffice that the Bread shall be such as is usuall, yet the best and purest wheat bread that conveniently may be gotten; though wafer bread, pure and without any figure, shall not be forbidden, especially in such churches where it hath bin accustomed. The wine also shalbe of the best and purest that may be had.'— *Alterations in the Book of Common Prayer, suggested by Bp. Cosin*, qu. *Correspondence*, ii. 62. *Surtees Soc.* 1870.

1661

* In Sancroft's book, it is suggested that the rubric should be thus altered—'The bread shall be such as is usual, yet the best and purest that conveniently may be gotten; though wafer-bread, pure and without any figure upon it, shall not be forbidden, especially in such churches where it hath been accustomed.'—*Bulley's Variations of the Communion, &c., Offices*, p. 220.

1661

* '*Ibiaem* . . . in the Bread and Wine, it shall suffice that the Bread, *where it is not of fine Wafer, pure, and without any figure or print*, be such as is usual to be eaten, &c.

'This would be put thus, because in some places (at Westminster, if I remember aright, and elsewhere) plain Wafers have ever been used.' (*Bp. Wren*)—*Fragmentary Illustrations of the Hist. of the Book of Common Prayer*, p. 84. *Lond.* 1874.

1692

Wafer-bread.

* 'A Post-Restoration authority is the "*Zurich Liturgy*, faithfully translated by John Conrad Werndly, formerly Minister of the French and Dutch Congregation of Santoff, in the Isle of Axholme, Lincoln, and now Minister of Wraisbury, Bucks, 1693," dedicated to Queen Mary; with the following Imprimatur, dated Nov. 23, 1692 :— "We do approve of this as a work that may be of very good satisfaction and use.—H. London, W. Cov. and Lich., H. Bangor, T. Norwich, Rob. Cicestr., Rich. Petriburg."

"In this Liturgy the Minister is ordered to use unleavened bread, made in the form of a broad square cake or wafer." "It is to be of the finest flour, almost as thin as paper and as white as snow." "And the breaking thereof maketh a noise or crack, which is easily heard throughout the whole church, to express and represent the breaking of our Saviour's body on the cross." '—qu. *Chambers' Divine Worship*, p. 239.

1721

* 'I know some sound members of the Church of England, who always use unleavened bread at the Sacrament, where it may be had, but without noise or making a question of it.'—*Charles Leslie's Works*, i. 511, 1832.

1898

* 'The rubric concerning the bread to be used at the Holy Communion is somewhat ambiguous. At the time when it was inserted, there were a great number who preferred ordinary bread; but there were also a great number, in all probability the majority, who preferred the old practice, sanctioned by our first Prayer Book, and used unleavened bread. Of course there was much disputing. To put an end to the dispute, this rubric was drawn up. Now the rubric does not say that either

practice was henceforth to prevail, but simply that the new practice was to suffice. In other words, it did not say that henceforth ordinary bread was to be used, but that ordinary bread was to be allowed. To tolerate both sides is a very common mode of putting an end to a quarrel; a mode which has been used in our history, for many and many occasions. There were many who still continued to use unleavened bread, and for these reasons : Wafer-bread.

'1. Unleavened bread was used by our Lord at the first institution of the Sacrament. He instituted the Sacrament immediately after the Passover, and at the Passover unleavened bread only was used.

'2. The use of unleavened bread continued from the apostles' times. It is true that leavened bread was used as well. The early Christians did not make a point of the use of either. But the Western Church gradually settled down into the use of unleavened bread; while the Greek Church took the other view, and has for centuries used leavened bread.

'There are, I am sorry to say, some particulars in which some of our clergy disregard the rubrics, but I do not think that it can be shown that the use of unleavened bread is one of them.'—*Archbp. Temple's Letter to Mr. W. Perryman, Aug.* 26, 1898.

The Mixed Chalice

A.D. 1549

'Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose : and putting the wine into the chalice, or else in some fair or convenient cup prepared for that use, (if the chalice will not serve), putting thereto a little The Mixed Chalice.

The Mixed Chalice.

pure and clean water, and setting both the bread and wine upon the altar.'—*First Prayer Book of Ed. VI.*

c. 1585

* 'We forbid no man to temper his wine with water, if hee find either himselfe annoied with the use of meere wine, or if the wine of itselfe to bee heady and strong.'—*Bilson, The true difference between Christian subjection and unchristian rebellion*, p. 666. *Oxford*, 1585.

c. 1610

* 'Archbp. Laud shewed his dislike of the laying aside the mixture of water with the sacramental wine, by his restoring it in his own practice when he was minister of All-Hallows, Barking, where that custom of putting water into the cup has been continued ever since.'[1]—*Brett's Collection of Principal Liturgies*, pp. 403, 404. *Lond.* 1838.

1618–26

* 'The practice of *Mingling Wine and Water* in the *Chalice* had place in His *Majesties Chappel Royal* all the time that Bishop *Andrews* was Dean.'—*The Primitive Rule of Reformation according to the First Liturgy of K. Edward VI.*, p. 20. *Lond.* 1688.

'The practice of mixing water with the wine was continued in the king's chapel royal, all the time that Bp. Andrewes was dean of it.'—*Wheatly's Rational Illustration of the Prayer Book*, p. 276. *Lond.* 1840.

* In Bp. Andrewes' Chapel amongst other ornaments was 'The tricanale, being a round ball with a screw cover,

[1] Upon this statement, Robertson (*How shall we conform to the Liturgy ?* 3rd ed., p. 171) observes: 'In truth Laud never held the parish of All-Hallows, and there is great reason to doubt whether in respect of the mixture he followed the example of Andrewes, whom he usually regarded as his model.' Brett's statement needs confirmation.—Ed. 1902.

whereout issued 3 pipes, and is for the water of mixture.' —*Andrewes' Minor Works, Appendix* F. xcvii. *Lib. Anglo-Cath. Theol.* The Mixed Chalice.

1620

'That the Communion be celebrated in due form, with an oblation of every communicant, and admixing of water with the wine.' (*Prince Charles' Chapel at Madrid*).—*Collier's Eccl. History*, II. viii. 726.

c. 1620

'Dein vinum e dolio, adinstar sanguinis dirumpens in calicem, haurit. Tum aquam e tricanali scypho immiscet.'

* 'Our Church uses not commonly to mix water with wine, as the Church of Rome doth. And yet, we must confess the custom is very ancient, consonant to the figures of the Old Testament . . . and agreeable to Christ's own practice, when he did first institute this holy Sacrament. . . . Our Church forbids it not, for aught I know, and they that think fit may use it, as some most eminent among us do at this day.'—*Notes on the Book of Common Prayer, First Series, in Cosin's Works*, v. 105, 153, 154. *Lib. Anglo.-Cath. Theol.*

c. 1620

* 'Caeteris rebus ordine gestis, demum Episcopus ad sacram Mensam redit (Sacellanis utrisque ad aliquantulum recedentibus), lotisque manibus, pane fracto, vino in Calicem effuso, et aqua admista, stans ait. . . . Cum vinum, quod prius effuderat, non sufficerit, Episcopus de novo in Calicem ex poculo, quod in sacra Mensa stabat effundit, admistaque aqua, recitat clara verba illa consecratoria' (*Rubric in the Form of Consecration of a Church or Chapel framed by Bp. Andrewes*).—*Bp. Sparrow's Rationale upon the Book of Common Prayer*, p. 42. *Lond.* 1668.

1637

The Mixed Chalice.

'That the mixed cup was used through the times of Charles the First is, I think, clear from the rubric of the Common Prayer, drawn up for the use of the Church in Scotland under the direction of Laud and others, in which it is ordered, that "the presbyter shall then offer up and place the bread and wine prepared for the sacrament upon the Lord's table." That I am correct in supposing the word *prepared* to mean *mixed with water*, is clear from the practice of the Scottish Church, which has since 1637 always mixed water with the sacramental wine.'—*British Magazine*, xx. 501. 1841.

1673

* 'Who am I, to pretend to a clear understanding of that wisdom wherewith God is pleased to make out of water and wine, or bread, strong and supernatural organs for men's souls and salvation? It is true indeed that bread, wine and water can without much ado come up as high as to become a Sacrament. . . . When the Sacraments are abused, the injury must needs light, not upon them in their own nature, being bread and wine and water, which upon this account are not at all considerable, but upon the Holy Mysteries, the Body and Blood of Christ himself.'—*Brevint, The Christian Sacrament and Sacrifice*, pp. 44, 67, 3*rd ed.*, *Butterworth*, 1739.

c. 1700

* Bishop Wilson, in the edition of *Sacra Privata*, which has been restored according to the manuscript in the bishop's own hand, gives private devotions 'Upon placing the bread and wine and water upon the altar.' —*Bp. Wilson's Works*, v. 74 *n.* *Lib. Anglo-Cath. Theol.*

1702

* 'Grabe, the learned editor of Irenæus (*Oxford*, 1702),

who left the Lutheran for the English Communion, speaks thus (p. 397) :—"They who will consider the custom of the Jews must be satisfied that our Paschal Feast is not rightfully celebrated in mere wine without water." And he quotes the opinion of his friend Hooper, Dean of Canterbury, in a tract on the Lenten Fast, to the same effect . . . and concludes with these remarkable words :—"I trust that they will consider this who think that wine alone without water can be used in the Holy Supper. It belongs to our religion and our reverence, and to this very place [Oxford], and to our Priests' office, by mingling and offering in the Lord's Cup water and wine, to act according to the truth of the Lord's tradition ; and if we have erred in this matter, at the Lord's monition to correct it." The University of Oxford conferred the degree of Doctor of Divinity on Grabe in 1706, and the book from which I have quoted had the *Imprimatur* of the University in 1702.'—*Chambers, Divine Worship in England*, pp. 243, 244. The Mixed Chalice.

1718

* 'And putting into the Chalice, or else into some fair and convenient cup . . . putting thereto in the view of the people a little pure and clean water.'—*Rubric, New Office of Nonjurors*, qu. *Lathbury, Hist. of the Nonjurors*, p. 494 *n.*

c. 1720

* ' . . . Thus have we the testimony of all the ancient Churches from east to west, from north to south, testifying their universal practice and agreement in the mixture of water with the sacramental wine ; and the same was also ordered in the first reformed Liturgy of King Edward VI. . . . If we do mix the cup, no one can say we do amiss, for it is on all hands agreed to be lawful. But if we do not mix it, we are plainly con-

The Mixed Chalice.

demned by the ancients, (who had better means of understanding this matter than we) as departing from the institution. . . . It may perhaps be said, that the Church of England has not prohibited a mixed cup; she has only not enjoined it; that in some public parish churches the priest does put water into the sacramental wine, and that we do not find any have been censured for it.'—*Brett's Collection of the Principal Liturgies*, pp. 194, 301. *Lond.* 1838.[1]

1734

* 'Before the Communion time the Deacon shall prepare so much bread, wine, and water for the Eucharist, as he judgeth convenient.'

'Then the Deacon . . . having mixed the wine and water openly in the view of the people, he shall bring the bread and mix wine to the Priest. . . .'

'While the Priest is washing his hands, and he or the Deacon mixes the wine and water. . . .'

Deacon's [*Noniuror*] *Compleat Collection of Devotions, &c.*, pp. 74, 85, 318. *Lond.* 1734.

1796

* 'Bp. Jolly was accustomed to make the mixture at the credence, repeating aloud the words, "A soldier with a spear pierced his side, and forthwith came thereout blood and water;" . . . It was no doubt a reminiscence of his studies in the Service of the Prothesis in the Eastern Church.'—*Dowden, Annotated Scottish Communion Office*, p. 328. *Edin.* 1884.

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[1] Brett was a Nonjuror; and his words form an exceedingly moderate statement of the position as to the mixed chalice, upheld by the party of the nonjurors known as the "Usagers," who laid very great stress on the necessity of the mixture. It may be added that the mixture is explicitly ordered by rubric in the three liturgies used by the "Usage" party among the nonjurors, viz., 1718, 1734 (*Deacon's*), 1748 (*Rattray's*). The mixed chalice seems to have been in continuous use in the Scottish Church, ever since the 'Reformation.'—Ed. 1902.

1807

The Mixed Chalice.

* 'After the rubric for offering up, and placing the bread and wine, prepared for the Sacrament, upon the Lord's table, the first Liturgy of Edward directed, that to the wine there should be put "a little pure and clean water;" and to this practice, though no such direction occurs in her Communion Office, the Episcopal Church in Scotland still adheres.'—*The Office for the . . . Holy Communion according to the use of the Episcopal Church in Scotland. With a preliminary dissertation. . . . By the Rev. John Skinner*, p. 108. *Aberdeen*, 1807.

1841

'From the times of Charles to this day there have been constantly some persons in the Church of England (latterly fewer than before) who have quietly continued the use of the mixed cup.'—*British Magazine*, xx. 501. 1841.

1845

'In the Church of England, the wine of the eucharist was always, no doubt, mixed with water. In the canons of the Anglo-Saxon Church, published in the time of king Edgar, it is enjoined that "no priest shall celebrate the liturgy unless he have all things which appertain to the holy eucharist, that is, a pure oblation, pure wine, and pure water." In after-ages we find no canons made to enforce the use of water, for it was an established custom. Certainly none can be more conformable to the canons and practice of the primitive Church. In the English it has never been actually prohibited; for the rubrick which enjoins the priest to place bread and wine on the table, does not prohibit him from mingling water with that wine." [1]—*Palmer's Origines Liturgicæ*, II. 76. *Lond.* 1845.

[1] Later (p. 77), Palmer apparently contradicts himself upon this point. —ED. 1902.

1847

The Mixed Chalice.

* 'The mixed chalice is not enjoined in the Scottish Office, but the practice of the mixture has been, I believe, general. Bp. Torry was in his eighty-fourth year when, in 1847, he was petitioned by certain of the clergy of his diocese to "attest the usages of the Church in Scotland" which had prevailed during his ministry. Among the final rubrics of the Office, as printed in his Prayer Book, we read, "It is customary to mix a little pure and clean Water with the Wine in the Eucharistic Cup, when the same is taken from the Prothesis or Credence to be Presented upon the Altar." '—*Dowden*, *Annotated Scottish Communion Office*, p. 326.

1870

* 'The consecration and administration of a mixed cup is a primitive, continuous, and all but a universal practice in the Church. . . . No rule has been made to "change or abolish" the all but universal use of a mixed cup from the beginning. . . . Wine alone may have been adopted by general habit, but not by law."—*Archbp. Benson, in the Bp. of Lincoln's Case, ed. by Roscoe*, pp. 104, 111, 112. *Lond.* 1891.

1902

* 'In certain churches in the N.E. of Scotland the ancient custom is still retained of preparing the bread (and placing it on the paten) and mixing the chalice before the service. The elements so made ready are left on the credence till after the presentation of the alms at the offertory, when they are set on the altar in accordance with the rubric. This has been done by a tradition which takes us back to the time of Bishop Rattray, early in the 18th cent., who says that it "was almost universal throughout the North, perhaps from the very time of

the Reformation" (quoted by Dr. Dowden, *Annotated Scottish Communion Office*, p. 53). Previous to the Reformation, the elements were prepared before the service at Low Mass according to the Sarum rite; and in the Gaelic tract which accompanies the Stowe Missal the preparation is directed to take place at the same time. Here we have something very like continuity from the time of the Celtic Church. And yet the custom of mixing the chalice at the time of the offertory has been brought into the Scottish rite in many of our churches, without authority and generally through ignorance. It should be remembered that the elements are prepared before the service, not only in those Eastern rites to which the modern Scottish rite is so closely allied, but also to this day in the Mozarabic rite in Spain, which the modern English resembles in certain respects. The Dominican Order still prepare the chalice before the service at Low Mass, and the same was done in many Western rites. It was also done at High Mass at Rouen, among other places. The preparation (as distinct from the offering) of the elements after the offertory took place in England only at Hereford, so far as we know, and there is no evidence that it was ever done at this time in Scotland; it was the custom in many foreign rites, especially that of Rome, in which it still remains. In the Prayer Book of 1549 it was introduced —perhaps from Hereford,—but Abp. Benson, in the Lincoln Judgment, considered that the mixing is not lawfully done at this time under the modern rite, and that it should be done before the service. At Sarum High Mass, the chalice was prepared between the Epistle and the Gospel, as in many other Western rites. The preparation of both species should take place together in any case, not the bread before the service and the chalice after the offertory as at a Roman Low Mass.'—*Eeles, The Scottish Churchman's Kalendar*, A.D. 1902.

The Mixed Chalice

Use of Red Wine[1] At the Holy Eucharist 1608–75

Red Wine.

* 1608. 'Pd the 2 Oct. 1608 for vij quarts of Claret[2] wine att 8*d.* per quarte for the Communion, iiij*s.* viij*d.* Pd 25 Decem. 1608 for 4 quarts of Claret wine at 8*d.* per quarte, for the Communion, ij*s.* viij*d.*'

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[1] Note. The use of Red wine for the Holy Eucharist is more in accordance with Catholic practice than that of White, which is comparatively local and rather of the nature of an innovation, though of course always recognised as valid. Red wine is general in the East. White wine has recently become very common in some of the Roman parts of the West: e.g., St. Charles Borromeo prescribed it at Milan in 1565 and 1573, so did a Synod at Ameria in Umbria in 1595, and one at Majorca in 1659. But the older and more general custom favours Red, and there are numerous orders for the use of it. Scudamore quotes James of Vitry, 1220, as saying "As it is hot or red, it signifies the charity of the Church," and "in that it is liquid and red, it presents a resemblance to blood." He also refers to the Synodal constitutions of some Churches in the South of France, viz., Cahors, Rodez, and Tulle, 1289, and quotes the Statutes of the Church of Meaux, 1245:—"Let red wine rather be ministered in the Cup on account of the likeness of white wine to water." [See *Scudamore, Notitia Eucharistica,* pp. 881, 882, *2nd ed.* 1876; and *Francis de Berlendis, De Oblationibus ad Altare,* § ii. Venice 1743 p. 47.]

To the references given above, the following may be added:—

Sixth Provincial Council of Benevento, 1374. Cap. iv. tit. 7.

> Nullus cum vino multum albo celebret, si possit in loco rubeum reperiri, et commode inveniri: quum magis vinum rubeum quam album sanguini conformetur.

Mabillon, *de Liturg. Gallic.* lib. 1. cap. 5. num. 9.

> Rubeum vinum offerri saepius praeceptum fuisse, tum ob periculum, tum ob mysterium. Nam rubeum expressius Christi sanguinem signat quam album, cujus loco aqua non raro sumitur.

John de Burgo, *Pupilla Oculi,* iv., cap. 3.

> Nec refert an sit [vinum] album aut rubeum, spissum vel tenue, dum tamen sit verum vinum quo ad effectum sacramenti: quamuis vinum rubeum sit preeligendum propter expressiorem similitudinem sanguinis nec est de necessitate sacramenti quod aqua vino apponatur.
> —Ed. 1902.

[2] '*Claret,* a general name for the red wines of France.' (*Bailey's Dictionary. Edin.* 1800).—Ed. 1902.

1626. '*Item* for bread for the whole yeare, xvj*d*. *Item* for 9 quartes of clarit wyne at 8*d*. per quart, vj*s*. *Item* for 36 quartes of clarit wyne at 10*d*. per quart, xxx *s*.' Red Wine.

1675. 'For 4 quarts of Clarett wine and a gill for the Communion, 4*s*. 3*d*.'

—*Churchwardens' Accounts of Pittington and other Durham Parishes*, pp. 152, 182, 238. *Surtees Soc.* 1888.

1621–24

* 1621–2. 'P^{d} for wyne this yeare for the Comm'on beinge 4 q^{ts} of muskadyne at Whitsontide 1621 4^{s}. more 2 q^{ts} of muskadine at Allhallowtide 2^{s}. more at Christide 5 q^{ts} & one pinte of muskadyne & a potle of Claret on palme Sonday 2^{s}. 4^{d}. & a pinte of muskadyne 6^{d}. & one Easter day morninge prayer & hie service 13 q^{ts} of muskadyne 13^{s}. & on low Sonday 6 q^{ts} & one pynte of muscadyne 6^{s}. 6^{d}. & for bread for the communyon this yeare 12^{d}. . . . xxv^{s}. iiij^{d}.'

1623–4. 'P^{d} for wyne for the Communion 3 q^{ts} & a pynte of muscadine at Whitsontide 3^{s}. 6^{d}.

3 q^{ts} of muscadine at Alhalloutide 3^{s}.

4 q^{ts} & a pinte of muscadine at Christide 4^{s}.

One potle of Clarett & a q^{t} of muscadine on Palme Sonday 2^{s}. 4^{d}.

One pinte of muscadine on good friday 6^{d}.

One pinte on Easter even 6^{d}.

On Easter Day at morninge prayer 4 pottles of muscadine 8^{s}. & 4 potles more at hie service 8^{s}.

On loe sonday 2 potles & one q^{t} of muscadine 8^{s}.

And for bread 15^{d}.'

—*The Church and Parish of St. Juliana in Salop*, pp. 21, 22. *Shrewsbury and Oswestry*, 1887.

1638

* 'Is the wine for the Communion white, or reddish, which should resemble blood, or doth more effectually

Red Wine.

represent the Lord's passion upon the cross, whereof the blessed Sacrament is a commemorative representation?' —*Bp. Montague's Visitation Articles.*

1846

* 'We adhere to the old and much more suitable custom of consecrating red wine.' — *Maskell's Ancient Liturgy of the Church of England*, p. 33. *Lond.* 1846.

1862

* 'The wine shall be of pure red wine of the grape.' —*Rubric in the Communion Office for the use of the Church of Scotland, . . . Revised ed., Burntisland, at the Pitsligo Press*, 1862, qu. *Dowden, Annot. Scottish Communion Office*, p. 279.

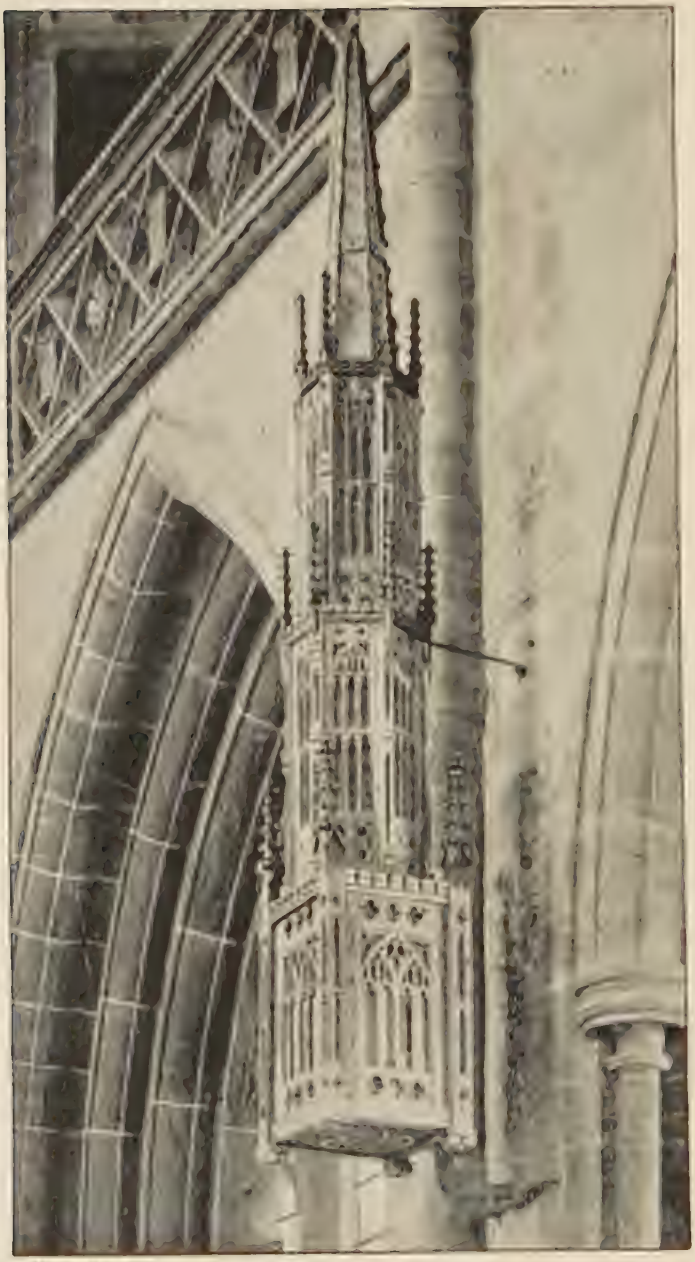
1876

* 'In our own Church, red wine is almost always used; and there seems a good reason for the choice in the fact that red wine was required by rule at the Passover; so that our Lord must have employed it. This however is not the origin of our custom, which has descended to us from the age preceding the Reformation.'—*Scudamore, Notitia Eucharistica*, p. 881, *2nd. ed.* 1876.

1887

* 'In the Roman Church white wine is commonly used, while in England red, with almost universal consent, has been used until quite lately. This English custom is of very great antiquity.'—*J. Wickham Legg, On some ancient Liturgical Customs now falling into disuse. St. Paul's Eccles. Soc. Trans.* ii. 115, 116.

Reservation
of the
Blessed Sacrament



Reservation
of the
Blessed Sacrament

A.D. 1549

'And if the same day there be a celebration of the Holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him, (if there be any). And so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same.'—*First Prayer Book of Edward VI.* Reservation.

1549

* 'Be yt knowing unto all men that we pysners of Nettylcom have delivered unto Master John Trevylyan Esquyer on the xxijth day of Januerye yn the yere of the Rayne of Kynge Edwarde the Syxte, the secunde yere of hys Rayne one challes w^{t} a paxe of sylver and a Pyxe of sylver gyltyde, and a Calopynne, w^{t} iij bells of sylver gyltyde w^{t}yn the same pyxe at all tymes at ther nede to be had of the aforesaid Master John Trevylyan, Esquyre. By me, John Trevelyan.'—*Churchwardens' Accts. of Nettlecombe, Somerset,* qu. *Archaeologia,* xlii. 405.

1552

* 'A longe pix silver and all gilte standinge upon a

Reservation.

foote and upon the over parte a greate rounde ball or pomill with a great flower upon the same. xlij. unc.'

'A rownde pounsedd pix used to reserve the sacramente, silver and all gilte. xiij. unc. di.'—*Inventory of St. Paul's Cathedral. Exchequer Q. R. Church Goods,* $\frac{4}{71}$. *Public Record Office.*[1]

1552

* 'KNYPTON, July 22.—j challesse of sylver iij belles and a Sanctus bell and ij Sacrying bells j pyxe of brasse & j crysmateres of brasse j cerporax a case of reyde say j vestment of grene sylke w^t^ a reyde and alble belongyng unto it j vestment of diable color w^t^ the alble belonging unto it j cope of blew stammell ij towells j surplesse and ij rotchetts j crosse of brasse ij candylstycks of brasse belonging to the hye altare.'

'HARBIE, July 29. 6 Edw. VI.—iij bells a Saynts bell yn ye stepull ij litle sacryng bells and ij hand bells j chalice of silver & gilt a pixe of latyn with a canope and ij candelstycks upon ye hye alter j coope of grene silke embrothered and ij tynnacles ij copes of black wosted and a nother of say embrothered j vestement of blacke woosted w^t^ an albe and thappurtenaunces j vestement of grene silk w^t^ ye albe & thappurtenaunces j vestement of whyte satyn of brygges w^t^ albe and thappurtenaunce j of grene satyn w^t^ thappurtenaunces j vestement of blacke satyn embrothered w^t^ a albe and thappurtenaunces j vestement of whyte satyn fustyan w^t^ a albe and th appurtenaunce iiij alter clothes a censur of latyn ij cruettes of peuter a cresmateri of latyn ij towells a surples and a rochet.'

'HOOSE, July 29. 6 Edw. VI.—j Pyxt of latine a canopye and ij candyllstycks of lattine j chalyce of syllver iij bells j sanctus bell & a sacringe bell j cope of black velvytt and other of redde sattane j ollde grene cope of

[1] This may be taken as an example of the very numerous cases in which pixes occur in inventories of church goods of 1552.—ED. 1902.

sylke j vestment of redde sattyne & ij tunacles of the same wth albs ij ollde vestments and a albe j grene vestment & j albe a surplesse & a rachett j blewe vestment & j albe j whyte vestment of sylke j reade vestment of sattayne withe albe j crosse of copper gylldyd j crismatorye of latyne ij crewytts of pewtere iiij allter close of lynyn & j towyll j basyn of lattyne iiij bannere cloithes.' Reservation.

'BOTTISFORD, July 29. 6 Edw. VI.—ij challesses of silver j pix of coper & gylt v corpris[1] off silke very ould. iiij vestements wth albs diabels towels j crosse of copris ij pere of senses of bras. ij candelsticks of bras j pere of organs v bells.'

—*Inventories of Framland Deanery*,[2] qu. *Trollope's Church Plate of Leicestershire*, ii. 434 ff. *Leicester*, 1890.

1552

* 'ASHEBIEDELASOWCHE.

In primis, tow chalices of sylver
Itm fyve belles and a hande belle
Itm one crosse and one pyxe of coper and gylte.'

. . . . . .

'SWEPSTON.

. . . . . .

Itm a crosse, a pyxe, & tow crwettes.'

—*Inventories of West Goscote Deanery*, qu. *Ibid.* ii. 438, 439.

1552

* 'In the inventories of church goods taken during

[1] Here probably corpris (*i.e.* corporases) means burses : *e.g.*, at Pembroke College, Cambridge, after a list of eight or nine "corporals," of rich material, we read, "and all these have linen cloths within" (*Hist. MSS. Comm. Rep.* i. Appen. 72) ; at St. Stephen's, Coleman Street, there were in 1542, "xj Cororis, in eache of them a corporis clothe" (*Archæologia*, 1. 48, 1887).—ED. 1902.

[2] These and the inventories quoted in the next extract consist of lists of such goods as were left behind by the Commissioners in the churches of Framland and West Goscote deaneries in 6 Edw. vi.—ED. 1902.

Reservation.

the reign of Edward VI., chiefly in the sixth year, entries of pyxes, pyx clothes, and canopies are very frequent, and often occur in lists which contain books and ornaments which certainly were in use at that time.

'There are one or two instances in which the pyxes are casually spoken of as containing the Reserved Sacrament—*e.g.*, Edelsborough, Bucks; and Flintham, Notts—(Public Record-office, *Ex. Q.R. Miscel. Ch. Goods*, $\frac{1}{37}$ and $\frac{7}{82}$). It would seem that the provision made by the First Prayer-book for communicating the sick immediately after the service in church was, in some places at any rate, not considered to exclude continuous Reservation.

'Now, when the King's Commissioners visited a parish, they not only made a list of the church ornaments which were wanted for the King, but they also handed over to the churchwardens some few ornaments for actual use in the parish—usually the *minimum* required under the Prayer-book of 1552, with a frontal, or an old cope or vestment wherewith to make one, and sometimes a herse-cloth. Occasionally, they were a little more liberal. I do not know if attention has been drawn to the following instance:—

'Saffron Walden, Essex, October 5th, 1552. After lists of ornaments remaining in the church, and of goods sold or embezzled, we find:—

"Goods delyvered for the ministration of the devyne service. To James Cowle and Thomas Marten, churchwardens, a challis of silver and gilte, of xv ownces, a cope of red velvett, a carpet of blwe velvett, for the Communyon table, and vij lynnen clothes for the same, a little round box to carye the Sacrament in, with a purse to putt it in, and all the surplices" (*Proceedings of Essex Arch. Soc.* N.S. iii. 25–27).

'As the Act enforcing the Second Prayer-book had been passed on April 14th, and was to come into force on November 1st, it is not very likely that the King's Commissioners would, on October 5th, have delivered

ornaments to the Saffron Walden churchwardens, the use of which was held to be incompatible with the new Prayer-book. We may, perhaps, assume that the cope was to make a frontal or a herse-cloth, as we find this carefully specified in some inventories of goods delivered to churchwardens for use at this time (the Second Prayer-book forbids a cope); but the purpose of the "little round box" is distinctly stated. Saffron Walden, moreover, was a fair-sized town, near London—not a distant, hole-and-corner place, out of touch with what was going on. We have here very strong confirmation of the Bishop of Salisbury's position—that Reservation was not excluded by the Prayer-book of 1552. Reservation.

'To turn to another part of the subject. Should continuous Reservation for the sick be recognised as permissible by those in authority, the place in the church where the blessed Sacrament is to be kept certainly deserves consideration. There can be no doubt as to the law. Granted the practice of Reservation, the hanging pyx over the high altar is clearly the lawful ornament by the Ornaments Rubric, as it was the ornament in use for the purpose in this Church of England in the second year of the reign of King Edward VI. Lyndwode explains Archbishop Peccham's constitution as covering the hanging pyx. But he considers the aumbry in the wall near the altar safer; although he prefers the hanging pyx, as more conspicuous with a view to adoration. Nowadays the hanging pyx can be made absolutely secure; but it is just for the reason for which Lyndwode preferred it that many now think it undesirable, and authorities favourable to Reservation might be unfavourable to the hanging pyx. It may be well to point out that, in this case, the law would allow of the alternative mentioned by Lyndwode—the aumbry in the wall near the altar. There seems great probability that some of the recesses in the north walls of English chancels were used for Reservation, including, perhaps, the niches called Easter sepulchres. In the north-east of Scotland such places

Reservation.

for Reservation—Sacrament-houses they were called—were the rule rather than the exception. Inscriptions upon the more elaborate examples, as well as documentary evidence, testify to their use. They are nearly all in the north wall of the chancel, near where the high altar stood. As a rule they are inconspicuous from the body of the church, although they are sometimes objects of great beauty. Wherever this arrangement has been restored in modern Scottish churches, it has been found to be very convenient. In old English chancels, aumbries in the north wall are very frequent, even where not used for Reservation.'[1]—*Letter in 'The Guardian,' Sept. 11th, 1901, from F. C. Eeles.*

1560

* 'A latten pyx.'—*Chelmsford Inventory*, qu. *Essex Arch. Soc. Trans.*, ii. 215–217.

c. 1609

* 'Qvestion xxviii. *Whether the Sacrament must be kept, to bee carried in procession, and for other vses, or onely to bee carried to the sicke.*

. . . . . .

'Annotation. *All Christian Nations doe agree together against the Romane Church, that none ovght to keepe the Sacrament to employ it to any other vse, then that to which ovr Saviovr hath dedicated it, to wit, the Commvnion. . . . As for the reseruation which is made to be caried to the sicke . . . the Grecians and Latines doe approve it, yea and the Protestants likewise. . . .*

[1] Only two doubtful cases seem to be known of anything approaching a modern Roman altar-tabernacle having existed in England of old. In Queen Mary's reign Cardinal Pole attempted to introduce them, but the actions of Marian Bishops have no practical concern for us. The tabernacle on the back of the altar is not covered by the Ornaments Rubric, and it is part of the Renaissance arrangement of the altar, which cannot be used in face of the rule, that "chancels shall remain as they have done in times past."—Ed. 1602.

'Thinkest thou (*saith* Beza) that none ought to cele- Reservation.
brate the holy Supper of the Lord, noe where else but onely in a publique assembly?

'*Answere.* In the beginning of the auncient Church, it was the custome to send the Eucharist by the Deacons to the sicke, being absent, to whom I doubt not, but that the same did bring great consolation: I desire heartily that this custome were put in vse againe.

The Resolvtion of this qvestion is,

'That none ought to reserue or keepe the Sacrament, but onely to carrie to the sicke.'—*Catholiqve Traditions. Or a Treatise of the Beliefe of the Christians of Asia, Evropa, and Africa, in the Principall Controversies of ovr Time, in favovr of the lovers of the Catholicke Trveth, and the Peace of the Chvrch. Written in French by Th. A. I. C. And Translated into English, by L. O.*, pp. 158–161. *Lond.* 1609.

1621

* 'As to the sending of the Sacrament to the sicke, it was a custom of the ancient Church, which *Beza* allowes:[1] and where the Communion was daily, at least weekly, celebrated in the ordinarie Congregation, as that was the custome of those times, it was not necessarie to celebrate the Communion at the sick man's bed-side.'—*A True Narration of all the passages of the proceedings in the generall Assembly of the Church of Scotland, holden at Perth the 25th of August, Anno Dom.*, 1618 . . . *with a just defence of the articles therein concluded against a seditious pamphlet. By Dr. Lyndesay, Bp. of Brechin*, p. 119. *Lond.* 1621.

1657

* 'The Rubrick at the Communion of the Sick [1604], directs the Priest to deliver the Communion to the sick, but does not there set down how much of the

[1] Allowes='approves' in English of this period.—Ed. 1902.

Reservation.

Communion-Service shall be used at the delivering of the Communion to the sick; and therefore seems to me, to refer us to former directions in times past. Now the direction formerly was this:

'If the same day (that the sick is to receive the Communion) there be a celebration of the holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the body and blood as shall serve the sick person, and so many as shall communicate with him. And as soon as he may conveniently, after the open Communion ended in the church, shall go and minister the same first to them that are appointed to communicate with the sick, if there be any; and last of all to the sick.'[1]—*Bp. Sparrow, Rationale upon the Book of Common Prayer*, p. 349. *Lond.* 1668.

c. 1660

* 'It is interesting to know, that the pyx belonging to Bishop Jeremy Taylor, and used by him, is still preserved. This pyx was, in the year 1898, in the possession of the Rev. P. E. George, Vicar of St. Winifred's, Bath. The body of the pyx is of dark shell, handsomely spotted with white; the lid is of silver, a large agate forming a boss on the surface. The pyx bears the inscription in old lettering—*Haec pyxis quondam erat usui Jer. Taylor Episcopo.* Formerly a small vessel of glass for holding the Species of wine was enclosed, but is now missing. The dimensions of the pyx are $3\frac{5}{8}$ in., by $1\frac{5}{8}$ in.'—*Staley, The Ceremonial of the English Church, 2nd ed.* p. 223 *and note.*

1662

* 'A good many people seem to regard the sixth

[1] The way in which Bp. Sparrow, in 1657, refers for guidance to the service provided in the First Prayer Book of Edw. vi., shows that he did not consider Reservation for the sick to be forbidden by the existing Prayer Book of 1604. ED. 1902.

Rubric after the Communion Service [" If any (of the bread and wine) remain of that which was consecrated, it shall not be carried out of the church." . . .] as prohibitive of Reservation, even for the sick. Yet a like rule had been in force for many hundred years previously, as it is taken from Gratian, *De Consec.*, dist. ii. : cap. 23, *Tribus*, where we read, § 1 :— Reservation.

Tanta in altario certe holocausta offerantur, quanta populo sufficere debeant. Quod si remanserint, in crastinum non reserventur ; sed cum timore et tremore, clericorum diligentia consumantur.

Presumably this was one of the Canons, etc., that were invigorated with the force of Statute law by Henry VIII. and his Parliament. The good Fathers of 1661 remembered their Lindewode, and we may apply the latter's words to the rubric in dispute. He says :—

Dic quod istud est preceptum potius executiuum illius quod primo statutum est quam auctoritatiuum : videlicet cum istud preceptum est ad excitandum negligentes obseruare constitutionem ipsam. (*Prouincialis* Guillermi Lindewode Liber primus : Tit. *De constitutionibus :* cap. *Quia incontinentie :* verb. *obseruari.* Antwerpie, 1525 ; ff. viij. verso, ix.)

That the decree was in force before the 16th century, at a time when reservation of the Eucharist for the sick was universally practised, may be seen from the same work, Lib. iii. : tit. *De custodia eukaristie, crismatis et olei sancti :* cap. *Dignissimum :* verb. *Die dominica ;* fo. clxxix. verso, where is written—

Presbyter semper habebit eukaristiam paratam propter infirmantes. *de consecratione*, dist. ij., cap. *presbyter.* Nec obstat eodem distinctione cap. *tribus.* vbi prohibetur hostias plures in altari dimissas reseruare : quia verum est quod non debent reseruari ad opus consecrantium, sed ad opus morientium.

The eminent canonist Lindewode is thus of the opinion that this canon, and hence the rubric which is merely an iteration of the canon, does not forbid reservation for the sick.'—*Letter in "The Church Times" of February 24th, 1899, from Mr. Cuthbert Atchley.*

1670

* 'The Church is to endeavour the celebrating of the

Reservation.

Eucharist so frequently, that it may be reserved to the next Communion. For in the meantime it ought to be so ready for them that pass into another world, that they need not stay for the consecrating of it on purpose for every one. The reason of the necessity of it for all, which hath been delivered, aggravates it very much in danger of death. And the practice of the Church attests it to the utmost.'—*Thorndike's Works*, v. 578. *Lib. Anglo-Cath. Theol.*

1718

* 'If there be any persons who, through sickness or any other urgent cause, are under a necessity of communicating in their houses ; then the Priest shall reserve at the open Communion so much of the Sacrament of the Body and Blood, as shall serve those who are to receive at home. . . .'—*A Communion Office*[1] *taken partly from the Primitive Liturgies, etc., Lond.* 1718.

1734

* 'When a sick person, not able to come to the church, is desirous to receive the Eucharist in his house, he must give timely notice to the Priest, signifying also how many there are to communicate with him. Upon which the Priest, as soon as he conveniently may, shall carry a proper quantity of the consecrated Eucharistick elements, which were reserved at the Publick Communion, to the sick person's house. . . .'—*Deacon's* [*Nonjuror*] *Compleat Collection of Devotions, etc.*, p. 174. *Lond.* 1734.

1748

* 'The Priest shall always consecrate more than is necessary for the Communicants ; and he shall carefully reserve so much of the consecrated Elements as shall

[1] This is the service-book drawn up in 1718, by the English Nonjurors for their own use.—Ed. 1902.

serve for the Use of the Sick, or other Persons who for any urgent Cause cannot come to the publick Service. Reservation.

'And if, after that, any of the consecrated Elements remain, the officiating Priest, with other Priests and Deacons, if any be present, and with such other of the Communicants as he shall call unto him, shall reverently receive them. Always observing that some of the consecrated Elements be constantly reserved in the Vestry, or some other convenient Place in the Church, under a safe Lock, in case of any sudden Emergency, wherein they may be wanted. But he shall take Care that they never be too long kept, but renewed from time to time.' —*A Form of Morning and Evening Prayer Daily throughout the Year. Together with an Office for celebrating the Christian Sacrifice.*[1] *Lond.* 1748.

1764–76

* 'When the consecrated elements are reserved, and a new company is afterwards to be communicated of them, the following may be used instead of the Consecration Prayer:'

[Then follows a prayer for the blessing of the communicants].

—*MS. additions in a copy of the Scottish Liturgy of* 1764, *which belonged to John Alexander, Bp. of Dunkeld* 1743—1776, qu. *Hall, Fragmenta Liturgica*, v. 223.

c. 1800

* 'It was unquestionably the general practice of the Aberdeen clergy at the beginning of this century to communicate the sick from reserved Elements. My father (who was ordained in 1826) continually reserved the Sacrament at the Great Festivals, and carried it to

[1] This was a liturgy drawn up by Thomas Rattray, Bishop of Dunkeld, and first published in 1744 in his posthumous work *The Ancient Liturgy of the Church of Jerusalem.* It is known to have been in *occasional* use in Scotland.—Ed. 1902.

Reservation.

all the sick and aged in his parish on the days within the octave. He did not consecrate again, however many he had to communicate during the octave; and, on account of the long distances he had to go, his rounds occupied him two or three days very often. . . . The old people in the north had a strong feeling about the privilege of being communicated from the Elements consecrated in the church. They would have thought that the link which bound them to their fellow churchmen, through all being "partakers of the one loaf," was relaxed, if one had consecrated for each separate sick Communion.'—*Letter alluding to the practice at Woodhead, Fyvie*, qu. *Eeles, Reservation of the Holy Eucharist in the Scottish Church*, p. 25. *Aberdeen*, 1899.

1844

* 'My own recollections go back to about 1844, when I have known relatives of my own communicated with the reserved Sacrament, as a matter of course and without any remark as to novelty. . . . My mother was born in 1800; my grandmother, who was alive till I was about twelve, was born about 1773. I have frequently heard them both expressing our duty of thankfulness for the privilege we Episcopalians possessed, in having the reserved Sacrament at our command in times of sickness and old age—a privilege denied to Presbyterians by their own forms, but common and inalienable to us as Episcopalians. I never heard reservation for the sick and infirm spoken of as anything new, but always as a regular part of the Scottish Church system.'—*Letter from the Very Rev. William Hatt, Dean of Brechin*, qu. *Ibid.* p. 46.

Incense

Incense

For references to Censers, see Part I. pp. 122–128, 138, 155.

1547–1553

* CORPUS CHRISTI COLLEGE, OXFORD. Incense.

1547–8. 'Pro thure per totum annum, 3*s.* 10*d.*'

1548–9. 'Pro thure per totum annum, 3*s.* 6*d.*'

1552–3.[1] 'For franck ensens 2 pound, 12*d.*'

—*Fowler's Hist. of Corpus Christi Coll., Oxford. Extracts from Chapel Accounts*, pp. 355, 356.

c. 1550

* YORK MINSTER.

'For frankynsense, 7*s.*'[2]

—*Fabric Rolls of York Minster*, p. 136. *Surtees Soc.* 1858.

1558–9

* LUDLOW.

1558. 'Payd, the xix day of November,[3] for a quarter of a li. of frankensence, ij*d.*

'Payd for a howpe of colles to sens withe, j*d.*

'Payd the same tyme [the last day of December] for a quarter of li. of frankensens, ij*d.*

[1] This may have been in the reign of Edward vi. He died July 6, 1553; but the extract above quoted occurs before one dated July 21. For later references to incense at Corpus Christi Chapel, Oxford, see *sub* 1631–8.—ED. 1902.

[2] This must have been about 40 lbs. weight.—ED. 1902.

[3] Queen Elizabeth ascended the throne Nov. 17, 1558, and her Book of Common Prayer came in force on Midsummer Day, 1559.—ED. 1902.

Incense.

1559. 'Payd the same tyme [Easter even] for half a li. of frankensence, iiij*d.*

'Payd for half a li. of rossen, j*d.*'

—*Churchwardens' Accts. of Ludlow*, pp. 89–92. *Camden Soc.* 1869.

1558–9

ST. MARY'S, SHREWSBURY.

'For sense and washing of the altar cloths, 0*s.* 3*d.*

'For sense and coles, 0*s.* 2*d.*

'For making the paschal, 3*s.* 6*d.*'

—*Parish Accounts of St. Mary's, Shrewsbury.*

1558–9

* ST. MARY'S, READING.

'Payed for ffranconsense, ij*d.*

'Payd for halfe a pound of francunsense, vj*a.*'

—*Churchwardens' Accts. of St. Mary's, Reading.*

1559

* ST. MICHAEL'S, BEDWARDINE.

'*Item* for frankensense . . . ob.'

—*Trans. Worcestershire Hist. Soc.*, p. 40. 1896.

156–[1]

* CHRIST CHURCH, BRISTOL.

'ffor ffranceme sens at ij tymys iiij*d.*'

—*Accts. of Christ Church, Bristol.*

1560

* LINCOLN CATHEDRAL.

'Still more interesting is the appointment on the 3rd of March, 1560, of William Hemmish, chorister, to

[1] Almost certainly 1560.

the post of *thurible-bearer*, vacant by the transference of George Huddleston to the rank of poor clerk—a noteworthy fact, for it seems to show that though Elizabeth came to the throne in 1558, incense had not ceased to be offered up in this Cathedral two years after that event.' —*Lincoln Cathedral Choir*, A.D. 1558–1640. *Reports and Papers of the Architectural and Archæological Soc. of the Counties of Lincoln and Nottingham*, vol. xviii. pt. 2, p. 112. 1886. Incense.

1562–1665

ST. MARY'S, CAMBRIDGE.

1562. 'For frankincense to perfume the church, 1*d*. For ditto, 2*d*.'

1573. '*Item*, for perfumes and frankincense for the Church, 8*d*.'

ALL HALLOWS STEYNING, LONDON.

1563. 'In the time of the sickness. *Item*, for gennepore (juniper) for the church, 2*d*.'

1625. 'The time of God's visitation. *Item*, paid for 10 lbs. of frankincense at 3*d*. per lb., 2*s*. 6*d*. *Item*, paid for 12 lbs. of stone pitch at 1*d*. per lb., 1*s*. 3*d*.'

1665. 'Paid two several times for Beniamin (Benzoin) to burne in the church, 2*s*. 6*d*.'

JESUS CHAPEL, CAMBRIDGE.[1]

1588. 'Juniper to air the chapel on St. Mark's day.'

—*Transactions of the Cambridge Camden Society*, iii. 271. See also *Brit. Mag.*, iii. 417 ; iv. 147. 1833.

1564–80

* ST. JOHN'S COLLEGE, CAMBRIDGE.

1564–5. '*Item* for franckinsense to ayre the chapell, j*d*.'

[1] See also later, *sub* 1590–1612.

Incense.

1565–6. '*Item* for frankinsense to perfume the chapell, ij*d.*'

1567–8. '*Item* for frankinsense when Mr. Woodward was buried, iiij*d.*'

1579–80. 'For perfume to the chapell, ij*d.* For frank. to the chappell, j*d.*'

—*Architectural Hist. of the University of Cambridge*, *Willis and Clark*, iii. 519. *Camb. Univ. Press*, 1886.

1567–8

* YORK MINSTER.

'For frankynsense, 2*d.*'

—*Fabric Rolls of York Minster*, p. 114. *Surtees Soc.* 1858.

1573

* ST. MARGARET PATTENS.

'*Itm* payd ffor hollye and Ivye and ffrankinsense agaynst Chrysmas daye, viij*d.*'

'*Itm* payd for Strawing yearbes agaynst my Lord of London preched the xxij daye of November, iij*d.*'

'*Itm* payd ffor parfuming of the cherche that daye, vi*d.*'—*Churchwardens' Accts. of St. Margaret Pattens in the City of London.*

1578

* ST. BOTOLPH'S, BISHOPSGATE.

'Paid for frankencence and flowars, when the chanslear saet withe us, ij*s.*'

—*Malcolm's Londinium Redivivum*, i. 327.

1581 and 1589

* ST. MARGARET'S, NORWICH.

1581. '*Item* for perfume when Mrs. Jerningham was beryed, 2*d.*'

1589. '*Item* paid for ffrankynge sense, 3*d.*'

—*Eastern Counties Collectanea. Norwich*, 1872–3.

1583–4

* CHRIST'S COLLEGE, CAMBRIDGE. Incense.

'At Christ's College in 1583–4, "fracensence in the chappell" is charged for without any special reason being assigned for its use.'—*Architect. Hist. of the Univ. of Cambridge*, iii. 519.

1589

* ST. MICHAEL'S, CORNHILL.

'Paide for ffrankensence to aire the Vault, ij*d.*' —*The Case for Incense*, p. 160.

1590–1612

* JESUS COLLEGE, CAMBRIDGE.

'At Jesus College in 1590, we find a charge "for junipers to ayre the chapel," and in 1597 and 1612, "for perfume and frankincense" in the same building, on all three occasions to be used on St. Mark's Day (April 25).' —*Architect. Hist. of the Univ. of Cambridge*, iii. 519.

1592

* ST. MARGARET'S, WESTMINSTER.

'*Item*, paid for perfumes of francomsence, junyper, and packthrede, 1*s.* 0*d.*' — *Nichols' Illustrations of the Manners, etc.*, p. 23.

1603

ST. AUGUSTINE'S, FARRINGDON-WITHIN, LONDON.

'Two pounds of frankincense were burnt in the church.'—*Malcolm's Londinium Redivivum*, ii. 88.

1604

* ST. EWEN'S, BRISTOL.

'*Item*, p^{d} for frunkansence and holly for the Church iij*d.*'—MS. *Accts. of St. Ewen's, Bristol*, 1548–1632.

1612

Incense.

* TRINITY COLLEGE, DUBLIN.

'Dr. Barrett says that incense was burned at Challoner's funeral, and that it cost 1*s.* 6*d.*'—*T. W. Belcher's Memoir of John Stearne*, p. 31 *n.* *Dublin*, 1865.

'We find from the College accounts that incense was used at Dr. Challoner's funeral' (footnote refers to *Stubbs' Hist. of Univ. of Dublin*, p. 24).—*Carr's Life and Times of James Usher*, p. 102.

1615

* TRINITY COLLEGE, CAMBRIDGE.

'*Item* for perfume for the chappell against Trinity Sunday, vj*d.*'—*Architect. Hist. of the Univ. of Cambridge*, iii. 519.

1619–25

* ST. MICHAEL'S, BISHOP STORTFORD.

1619. 'Pd. for junyper to burne in the churche this year, ij*s.*'

1625. 'Pd. for pitch and ffrancunsense to burn in the church, v*s.*'

1627. 'Pd. . . . for juniper and thinges to perfume the church.'

—*The Case for Incense*, p. 160.

1621–66

* ST. PETER'S MANCROFT, NORWICH.

1621. 'Pd. for hollver and Ivey, Frannckensenc and packthread agaynst Christmas, xx*d.*'

1629. '*Item* p^{d} for frankensenc and Rosen (and other things) xxj*d.*'

1666. 'P^{d} Jonathan Parker for burch, 000. 02. 00. P^{d} him more for perfume to burne in the Church, 000. 01. 06.'

—*Norfolk Antiquarian Miscellany*, vol. ii. pt. 2. 1883.

1624–74

* KING'S COLLEGE, CAMBRIDGE.

1624–5. 'Custus ecclesie. '*Item* pro perfumes in die solennis jejunii, viij*d*.' Incense.

1636–7. 'Solut. pro thymiamate in festo Annuntiationis, 0. 0. 4.'

1637–8. '*Item* pro thymiamate in adventu Cancellari, 0. 0. 8.'

1665–6. 'Sol' pro thure ad fumigandum sacellum, 0. 1. 1.'

1673–4. 'Sol pro thure, 0. 0. 6.'

—*Architect. Hist. of the Univ. of Cambridge*, i. 524 *n*.

1625–49

ST. PETER'S COLLEGE, CAMBRIDGE.

'In Peter House there was on the altar a pot, which they usually called the incense pot. . . . A little boat, out which the frankincense is poured, which Dr. Cosins had made use of in Peter House where he burned incense.'—*Canterbury's Doom*, pp. 74, 123.

CERTAIN CATHEDRALS.

'Upon some altars there was a pot called the incense pot.'[1]—*Neal's Puritans*, ii. 224.

1626

GREAT WIGSTON.

'Paid for frankincense, 2*d*.'—*Nichols' Illustrations of the Manners, etc.*, p. 149.

c. 1630

'What prescription can that cathedral church at Wolverhampton in Staffordshire plead for her goodly costly new altar, with the dedication thereof within these two or three years last past, in which dedication all the Roman

[1] This statement is not trustworthy.—ED. 1902.

Incense.

rites were observed, as censings, washings, bowings, copes (though but borrowed from Lichfield), chantings, abusing of Scripture (as John x. 22), to prove dedication of altars, and the like?'—*For God and the King, &c., by Henry Burton*, p. 161.

1631–1638

* CORPUS CHRISTI COLLEGE, OXFORD.

1631–2. 'Feb. 8. For frankincense, *6d.*'

1632–3. 'Jan. 20. For frankinsense for the vestery, *1s. 6d.*'

1634–5. 'Jan. 30. For Frankincense and other perfumes for the Chappell, *2s. 6d.*'

1638–9. 'Nov. 3, 1638. For Franckincense and Cloves, *8d.*

'For a chaffing dish for the vestry for perfumes, *1s.*' —*Fowler's Hist. of Corpus Christi Coll., Oxford*, pp. 358, 359.

c. 1631

'The country parson takes order . . . secondly, that the church be swept and kept clean without dust or cobwebs, and at great festivals strewed and stuck with boughs, and perfumed with incense.'—*George Herbert's Priest to the Temple*, ch. xiii. *The Parson's Church.*

1635

'So they went into the chancell, where a basin of water and a towel was provided for the priests to wash in, where was incense burned which perfumed the whole church' (*Consecration of a new Altar at Wolverhampton*). —*A Quench-Coal, etc.*, pp. 196–9, 4to. 1637.

1636–83

* HOUGHTON LE SPRING.

1636. '*June.* Given for a pound of frankincense, *6d.*

'For picke and tare to smoke the church, *1s.*'

ST. OSWALD'S, DURHAM.

1637–8. 'Item for frankincense and rushes (at the bishop's visitation), 13*d.*' Incense.

ST. NICHOLAS', DURHAM.

1666–7. 'For mending the surplus necke and for frankincence, 1*s.*'

1667–8. 'For frankensence and juniper, 6*d.*'

1675–6. 'For juniper and frankincense to Rob[t] Healey upon the Ld. Bpp.'s coming into the church, 1*s.*'

1680–1. 'For frankincense, beniamin, and juniper att the Bpp.'s preaching, 2*s.* 6*d.*'

1682–3. 'For frankencense at the Lord Bpp.'s comeing to church, 2*s.* 4*d.*'

—*Durham Parish Books*, pp. 302, 190, 224, 225, 238, 247, 250. *Surtees Soc.* 1888.

1638–9

* ST. MARTIN'S, LEICESTER.

1638–39. 'Paid for sweete wood to burne in the Church, 6*d.*'—*North, Churchwardens' Accts. of St. Martin's, Leicester*, p. 191. 1884.

1641

* 'The cross or crucifix is also on Festival days carried before the Gospel and also a Censor with fire and Incense: the book is crossed and perfumed. . . . The crossings and perfumings and lights are maintained by *Andrewes* as *Canterbury* sets him forth. . . .'

'As for the ceremonies of breaking the Host in three parts, the giving the pax, and so forth, our men will never strain at such gnats: they maintain the Church's power of instituting significant rites; they take in worse ceremonies than these, to wit, surplices, rochets, copes, candles, incense, organs, cornets, chancels, altars, rails, veils, a reclinatory for confession, a lavatory, a repository

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[sic], also crossings, coursings, bowings, duckings, and which is worst of all, crucifixes of massy silver, images in carved stone, and bowing of the knee before them.'[1]—*A Parallel or brief Comparison of the Liturgy with the Mass-book, &c., by R. B. K.* p. 93, 4to. 1641.

1643

'A triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson.[2] The navicula, like the keel of a boat, with a half cover and a foot, out of which the frankincense is poured' (*Furniture of Bp. Andrewes' Chapel*).—*Canterbury's Doom*, p. 122.

1644

* LOUGHBOROUGH.

'Payd . . . for dressinge the church after the Souldiers and for frankincense to sweeten it, 2*s.* 4*d.*'—*The Case for Incense*, p. 160.

1644–6

* ST. LAWRENCE'S, READING.

1644. '*It.* for ffrankincense to sweeten the church, 0. 1. 0.'

1645. '*It.* p^{d} to Daniel Browne for making cleane the church twice, and for pitch and frankincense, 0. 5. 0.'

1646. '*It.* p^{d} for 1^{li} of frankincense and of pitch to perfume the church, 0. 0. 8.

'*It.* p^{d} for 2^{li} of pitch & 2^{li} of frankincense used in the church, 0. 1. 4.'

—*Kerry's Hist. of the Municipal Church of St. Lawrence, Reading*, pp. 94, 95.

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[1] These and kindred Puritan complaints are untrustworthy.—ED. 1902.

[2] The probable explanation of the above is, that the incense was really burnt at *Benedictus* and *Magnificat*; and that the clerk made certain preparations for this, towards the end of the preceding lesson.—ED. 1902.

c. 1664

'As Dr. Sherlock[1] lived, so he died, a member as well as an ornament of the Church of England; notwithstanding the reproach raised and industriously spread abroad, that he was a papist in disguise. This was said both by papists and dissenters, and both had the same end in propagating the calumny—the disservice of that Church which he adorned by his most exemplary life. After all, there was no ground for this slanderous report, except such as might shame those that built anything thereon. It was said, for instance, that he burnt incense in the church. Now the truth of that matter was this: his worthy patron, Charles, Earl of Derby, the Easter after the Restoration, desiring to countenance by his own presence the now re-established worship of the Church, chose to receive the Lord's Supper at his parish church rather than in his chapel at Latham. The Doctor suspecting, what he found too true, that the chancel had been as little regarded as the Lord's Supper, which had not been administered in that church for some years past, went a few days before to see things put in order; and cleansing the chancel, which it seems had been more frequented by dogs and swine than men, it raised such an insufferable stench, that he was obliged to order frankincense to be burned the day before the solemnity, that his congregation might not be discomposed by such an unexpected nuisance. This was improved so far as to make him a papist. Nay, so unreasonable a prejudice had many against him, that reading upon his induction the title of the twenty-second Article, "Of purgatory," one who had not the patience to hear any more, went out of the church in great indignation, with these words spoken aloud—"If you be for purgatory, you shall be none of my teacher."'—*The Practical Christian or the Devout Penitent. Life by Bp. Wilson, prefixed to the Sixth Edition*, p. 31. Incense.

[1] Richard Sherlock, the author of *The Practical Christian*, was born in the year 1613, and died on June 20, 1689.—ED. 1902.

1665

Incense.

* SOLIHULL, WARWICKSHIRE.

'1665. Paid to George Bird for mending the altar stone, 1*s.* 6*d.*

Pay[d] for bread and wine and frankincense for the first Sacrament, 13*s.* 2*d.*'

—*Warwickshire Antiquarian Magazine*, 34.

1668

* 'An item in the Bursar's book of 1668 of 4*d.* for incense to burn in chapel, perhaps as a disinfectant, recalls Evelyn's observation.[1] . . .'—*Kirby's Annals of Winchester College*, p. 357. *Lond.* 1892.

1675–6

* 'The Treasurer's accounts at Canterbury (for 1675–6, p. 67, under Officium Sacristae) have an entry: For incense at Christmas.'—*Inventories of Christchurch, Canterbury*, p. 208 *n.*

1684

WHITEHALL CHAPEL. '1684. March 30. Easter-day. The Bishop of Rochester [Dr. Turner] preached before the king; after which his Majesty, accompanied with three of his natural sons, the Dukes of Northumberland, Richmond, and S. Alban's, (sons of Portsmouth, Cleveland, and Nelly,) went up to the altar; the three boys entering before the king within the rails at the right hand, the three Bishops on the left, viz. London (who officiated), Durham, and Rochester, with the Sub-dean, Dr. Holder. The king kneeling before the altar, making his offering, the Bishops first received, and then his Majesty; after which he retired to a canopied seat on the right hand. Note, there was perfume burnt before the office began. I had receiv'd the Sacrament at Whitehall early.'—*Evelyn's Diary*, I. 535, 4to. 1818.

[1] See later, *sub* 1684.

1685

* 'George Oldnar Grome of the Vestry in a scarlet Robe with a perfuming pan in his hand burning perfumes all the way from Westminster Hall to the Quire-door in the Church.'—*Sandford's Hist. of the Coronation of James II.*, p. 70. 1687. Incense.

1708–47

* ELY CATHEDRAL. 'Archdn. Chapman has found certain parcels of bills and two waste books in our Muniment Room, and from these it appears that the purchase of $\frac{1}{4}$ lb. of Frankincense took place fairly regularly twice a year, in March and December, from 1708–1747. In 1712 so much as $4\frac{1}{2}$ lbs. was bought in March.'—*Letter of the Dean of Ely to Lord Halifax, April* 1, 1899, qu. *The Case for Incense*, p. 168.

1741 and 1752

* ST. PETER'S, BARNSTAPLE.

1741. 'Paid for Tobacco and Frankincense burnt in the Church, 2*s.* 6*d.*'

1752. 'Paid for Frankincense, Senemon, and Charcole, 3*s.*'—*The Case for Incense*, p. 160.

1760

'In the Coronation procession of George III. appeared the king's Groom of the Vestry, "in a scarlet dress, holding a perfuming pan, burning perfumes," as at previous Coronations.'—*Thomson's Coronation of George III.*, p. 41. 1820.

c. 1770

* 'I have often heard Mr. Soame Jenyns, who lived at Ely when he was young, say, as also Messrs. Bentham and others say, that it was the constant Practice on the

Incense.

greater Festivals at Ely to burn incense at the Altar in the Cathedral till Dr. Thos. Green, one of the Prebendaries and now Dean of Salisbury (1779), a finical man, tho' a very worthy one, and who is always taking snuff up his Nose, objected to it under Pretence that it made his Head ache.'—*Brit. Mus. Add. MSS.* 5873, f. 82^{b}.

1866

* 'The burning of incense in a standing vessel for the two-fold purpose of sweet fumigation and of serving as an expressive symbol, has undoubtedly been used from ancient times. The practice of censing ministers and ornaments, and of swinging censers, is of much more recent origin.'—*Report of Committee on Ritual*, p. viii., *Incense*, *Convocation Sessions*, *Feb.* 2–9, 1866.

1899

* 'There was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church, wherever and whenever such sweetening was needed. . . . It is right to observe that even now the Liturgical use of incense is not by law permanently excluded from the Church's Ritual. . . . In conclusion, we are far from saying that incense in itself is an unsuitable or undesirable accompaniment of Divine worship.'—*Archbps. Temple and Maclagan*, *July* 31, 1899, *at Lambeth Palace* ("*The Times*," *August* 1, 1899).

1899

* 'Students of the history of ceremonial are aware that the Western Church for many centuries practised the fumigatory use, and had no knowledge of the ceremonial use [of incense]. During the ages when the liturgical sense was in the West at its highest degree

of cultivation, incense was used in the way of fumigation only.'[1] Incense.

—Letter in "The Guardian," Aug. 26, 1899, from the Rev. F. W. Puller.

[1] Dr. Wickham Legg has pointed out (*Inventories of Christchurch, Canterbury*, p. 208 *n.*), that 'Dom Claude de Vert (*Explication . . . des Cérémonies de l'Eglise*, Paris, 1713. t. iii. p. 72. t. iv. p. 49.) brings forward a number of authorities to show, that incense is mainly intended to purify and perfume the place in which it is used. This writer quotes St. Thomas, (*Summa*, pars iii. quaest. 83. Artic. v. ad § 2.) Cardinal Bellarmine, (*De Sacramento Eucharistiae*, lib. vi. cap. 15.) and Gavanti, (*Thesaurus Sacrorum Rituum*, pars ii. lib. iv. *n.* 4. Aug. Vindel. 1763. t. i. p. 184.) and he supports his opinion by pointing out that at Lyons and Vienne, where the ceremonies are very ancient, it is not the Blessed Sacrament that is censed when it is carried abroad, but the road along which it is taken.'

Most authorities teach that the primary purpose of the use of incense is to sweeten the air, and that it was only during the middle ages that incense came to be regarded as of the nature of sacrifice or homage. But this idea was quite foreign to early Christian notions, being adopted from Jewish and Pagan symbolism. Such a notion cannot be defended on historical grounds. The so-called 'liturgical use' of incense was unknown in the Roman Church at any rate until the tenth century.

Duchesne tells us, that at Rome, up to the ninth century, the portable or hand censer was used only in processions, and that, for the first thousand years, there was no censing of the altar, of the church, of the clergy or congregation. 'A en juger par les *ordines* et autres livres liturgiques, ainsi que par les énumérations de mobilier sacré que l'on trouve dans le *Liber pontificalis*, l'encensoir portatif n'était usité à Rome, jusqu'au neuvième siécle, que pour les processions. On parfumait ainsi la voie que le cortège devait suivre. Quant aux encensements de l'autel, de l'église, des membres du clergé ou de l'assistance, il n'en est jamais question.' (*Origines du Culte Chrétien*, 2e éd., Paris, 1898, p. 155, note 1.)

In the middle of the ninth century, Amalarius, in commenting on the Roman rite, expressly states that incense was not used at Rome at the oblation [Post Evangelium non offerunt incensum super altare (*De eccles. Officiis*, Praefatio)], but only at the two moments of the ministers entering the church and the procession before the Gospel. But it was almost universal when the Micrologus wrote in the eleventh century (*De eccles. Observ.* cap. ix). Similarly Mr. Edmund Bishop, a Roman Catholic writer of note, says, 'All ideas of censing the altar, the elements for the sacrifice, or persons, are alien to the Roman rite, and have been introduced into it from elsewhere in the course of centuries' (*The Genius of the Roman Rite*, p. 10).

The offering of incense at the elevation of the Eucharist is a custom of quite late origin (the 13th century). It was unknown in the Sarum use, and as far as England is concerned was known only at the cathedral churches of Chichester (1305) and Exeter (1337). The custom of blessing incense, used during mass or divine service, is likewise of late introduction; and the monks of the Charterhouse have not adopted it even at the present day. Even in mediaeval England, it was forbidden to bless incense used for censing persons.—Ed. 1902.

Funeral Customs

Funeral Customs

Celebration of the Holy Communion at Funerals

1549

'In the first reformed Book, as is well known, at the end of the Burial Office, there is an order for the Celebration of the Holy Communion when there is a burial of the dead.'—*Ecclesiologist*, IV. 11. Funeral Customs.

1553

'The Service and Communion, by especial favour of his sister Queen Mary, was performed in English.' (*Funeral of Edward VI.*)—*Sandford's Genealogical History*, p. 472.

1559

'When Queen Elizabeth's Common-Prayer-Book was translated into Latin,[1] in the second year of her reign, this order for a Communion is put into that Burial Office; and that it was not done by mistake or clandestine practice, appears by her Majesty's proclamation. . . . "Some

[1] This is a Latin translation of the Common Prayer Book made by the command of Elizabeth, for the use of the two Universities, and the Colleges of Winchester and Eton. The 'Liber Precum,' is in some respects an improvement upon the *English* Prayer Book. It contains *e.g.* the rubric in Edward's first liturgy about the reservation of the Blessed Sacrament for the sick, and unambiguously translates 'priest' by 'sacerdos': many of its rubrics also are fuller and more precise than those which occupy their places in the English Offices.—EDD. 1848.

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particular observances at funerals we have commanded to be used, the Act for Uniformity, set forth in the first year of our reign, notwithstanding.". . . And by this proclamation we see the two Universities, for whom this translation was chiefly intended, had the liberty of a Communion at burials, if they thought fit.'—*Collier's Eccles. Hist.*, II. iv. 259, 260.

'To this edition of the Latin prayers, which came forth this year, she also appointed to be joined certain peculiar forms in Latin, to be used at the funerals and exequies of Christians deceased, when the friends and neighbours were minded to celebrate the Lord's Supper; a custom then, but now wholly disused: it was entitled, "Celebratio Coenae Domini in funebribus, si amici et vicini defuncti communicare velint."[1]'—*Strype's Annals*, I. i. 334.

1559

'Henry II. of France departed this life at Paris in the month of July; the queen, according to the custom of princes, in shewing honour to each other even at their deaths, appointed his obsequies to be solemnly observed in the chief church of her realm, the cathedral of St. Paul's, London: which was done the 8th and 9th days of September; beginning the funeral pomp, according to the usage of those times, on the eve of the one day, and continuing and finishing it on the morning of the day ensuing. . . .'[2]

'Then the Communion Office began, and proceeded

[1] This is given in Bp. Sparrow's *Collection of Articles, etc.*, p. 205. *Lond.* 1684.—Ed. 1902.

[2] Memorial services for the departed were frequent in the reign of Elizabeth: they followed the main outlines of the pre-Reformation services for the dead; Evensong was sung over night, and on the next day the mourners assembled for another choir office followed by the celebration of the Eucharist. In some cases only Table-Prayers were said—a following of mediæval precedent—*Missa Sicca* being considered peculiarly appropriate for the departed: on the continent foundations for its recitation continued even after the sixteenth century. (See *Dr. J. Wickham Legg's English Churchman's Kalendar, November*, 1903.)—Ed. 1902.

forward until the offering. . . . The offering finished, the sermon began by the [Bishop] elect of Hereford. . . . After the sermon concluded, they went forward to the Communion. At the time of the reception thereof, the lord chamberlain, the lord Dacres, and Sir Edward Warner rose up and went to the Table, where, kneeling together with the three bishops, they all six received the Communion ; the rest, it seems, of the nobility here present were not yet so well reconciled to the new way of receiving the Sacrament, as to partake at this time of it.' (*Obsequies of Henry II. of France.*)—*Strype's Annals*, I. i. 187, 190, 191. Funeral Customs.

'December the 5th, the Duchess of Suffolk, Frances, sometime wife of Henry, late Duke of Suffolk, was buried in Westminster Abbey. Mr. Jewel (who was afterwards bishop of Sarum) was called to the honourable office to preach at her funerals. . . . The corpse being brought and set under the hearse, and the mourners placed, the chief at the head, and the rest on each side, Clarenceux, king-of-arms, with a loud voice said these words ; "Laud and praise be given to Almighty God, that it hath pleased him to call out of this transitory life," &c. . . . This said, the dean began the service in English for the Communion, reciting the ten commandments, and answered by the choir in prick-song. After that and other prayers said, the epistle and gospel was read by the two assistants of the dean. After the gospel, the offering began after this manner : first, the mourners that were kneeling stood up : then a cushion was laid and a carpet for the chief mourners to kneel on before the altar : then the two assistants came to the hearse, and took the chief mourner, and led her by the arm, her train being borne and assisted by other mourners following. And after the offering finished, Mr. Jewel began his sermon. . . . After sermon, the dean proceeded to the Communion ; at which were participant, with the said dean, the lady Catharine and the lady Mary, her daughters, among others.'—*Strype's Annals*, I. i. 292, 293.

1560

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'After the said praise, the service began: that is to say, a psalm was sung in English; after which the priest began the Communion, and said the Epistle and Gospel; after the Gospel the quire sung another psalm in prick-song, which continued all the time of the offering.'[1] (*Funeral of the Earl of Shrewsbury.*)—*Peck's Desiderata Curiosa*, ii. 254.

c. 1619

'It would be known, why this prayer [in the Burial Office] is named the Collect more than all the rest: the Collect is to go before the Epistle and Gospel, and then the Communion or Sacrifice of the Church to follow. Thus it was appointed in King Edward's Service-book, (before Calvin's letter to the sacrilegious Duke of Somerset got it yielded up,) That there should be a celebration of the Sacrament at the burial of the dead. The name of the Collect standing still with such reference thereunto; I know no reason, but that we might (taking the advantage to shew, that our Church is not to be ruled by Calvin) use the old custom still, and after the burial of any man go to the Sacrament: sure it was the ancient order of all Christians so to do.'—*Bp. Overall in Nicholls' Commentary*, p. 65.

1662

'This day [*Sept.* 10] was published *the Service* that is performed in the King's Free Chapel of St. George, in the Castle of Windsor, upon *Obiit Sunday* in the morning (that is the Sunday before every Quarter-day), and at the offering up of the atchievements of the deceased Knights of the Garter.

'*The Rubric.*—The service is the same that is appointed in the *Book of Common Prayer*, until you come to the

[1] The Creed was evidently not said. This was the rule in masses for the dead, into which the Creed was not introduced.—Ed. 1902.

Psalms for the day of the month, instead of which you have these proper Psalms xxi, cxlvi, cxlvii. After the Psalms, the junior Canon upon the place cometh out of his stall with the verger before him, and readeth the lesson at the desk, which is taken out of the 44th chapter of *Ecclesiasticus*. After the lesson, *Te Deum Laudamus* is sung. After the *Te Deum* is ended, they all depart out of the quire into the body of the church to sermon. After sermon is ended, the Canons go up to the altar and the quire go to their stalls, and the Communion service beginneth. The Epistle is taken out of the 23rd chapter of Deuteronomy; the Gospel in the 5th of St. John, beginning at the 24th and ending at the 30th verse. After the Sacrament (which is always on the *Obiit Sunday*) is ended and the blessing given at the altar, the Canons go to their stalls, and these following prayers are read:

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"*Priest.* O Lord, save the King.

"Quire. *And mercifully hear us when we call upon thee.*

"*Collect.* O Lord our heavenly Father and merciful Saviour, we praise and thank thee, O Lord, &c.

"God save our gracious Sovereign, and all the Companions of the most honourable and noble Order of the Garter." *Here endeth the Obiit Service.*'

—*Kennet's Register*, p. 765.

Offerings and Doles at Funerals

1548

'When the corpse was set within the rails, and the mourners placed, the whole quire began and sung certain psalms in English, and read three lessons, and after the third lesson the mourners, according to their degrees, and as it is accustomed, offered into the alms-box: and when they had done, all other gentlemen or gentlewomen that would. The offering done, Dr. Coverdale, the Queen's almoner, began his sermon. . . . The sermon

Funeral Customs.

done, the corpse was buried, during which time the quire sung *Te Deum* in English.' (*Funeral of Queen Katharine Parr.*)—*MS. in Herald's College, Book of Fragments*, p. 73.

1560

'It may not be improper to observe, that distributions of charity at burials was customary through all Elizabeth's reign.'—*Collier's Eccles. Hist.* II. iv. 260.

1603–1625

'Nec solum conciones istæ funebres venales, sed etiam Parochi officium in deducendo funere, canendo, legendo, &c. De crucibus super feretrum et cadaver, agapis erogatis et eleemosyna, et aliis ritibus vulgo usurpatis nihil dicam.'—*Calderwood's Altare Damascenum*, p. 650.

1625–1649

'Besides the devout performance of these exequies, with the solemn recital of psalms, prayers, and lessons here [in the Burial Office] ordered, there is a custom among men to give some moderate banquet at home unto those that accompany the corpse to the grave. . . . There is another custom of giving alms to the poor, at the times of funerals.'—*Notes in Nicholls' Commentary*, p. 66.

c. 1650

'At this Communion (which was kept to shew that the deceased party died in the common faith and communion of all true Christians) there were oblations made in solemn manner, either by the parents, or the children, or the kindred and friends of such as so died. And at solemn funerals of royal, noble, and other great persons, attended by the heralds, we have that custom still; where, if those heralds stand in the church to receive the offer-

ings, they usurp the priest's office.'—*Bp. Cosin's Notes on the Book of Common Prayer, Second Series, Works*, v. 379. *Lib. Anglo-Cath. Theol.*

1695

'At the burial of the dead, it was a custom for the surviving friends to offer liberally at the altar for the pious use of the priest, and the good estate of the soul of the deceased. This pious custom does still obtain in North Wales, where, at the rails which decently defend the Communion Table, I have seen a small tablet or flat board conveniently fixed, to receive the money which at every funeral is offered by the surviving friends, according to their own ability and the quality of the party deceased. Which seems a providential augmentation to some of those poor churches.'—*Gloss: Kennet's Parochial Antiquities. Book of Fragments*, pp. 72, 73.

The Passing Bell and Ringing at Funerals

1564

'*Item*, That when any Christian body is in passing, that the bell be tolled, and that the curate be specially called for to comfort the sick person; and after the time of his passing, to ring no more but one short peal, and one before the burial, and another short peal after the burial.'—*Advertisements of* 1564. *Cardwell, Doc. Ann.* I. 327.

1604

'And when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death (if it so fall out), there shall be rung no more but one short peal, and one other before the burial, and one other after the burial.' —*Canon* LXVII.

1638

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'When any party is in extremity, is there a passing bell tolled, that the neighbours, thereby moved, may (remembering their own mortality) recommend his state unto God in their private prayers, or (as the ancient Church used) accompany him in his departure with intercession unto God's judgment seat?

'When he is departed, doth the bell ring out his knell, that others may take notice, and thank God for his deliverance out of this vale of misery? Both which tolling and ringing out, be in many places neglected.' —*Bp. Montague's Visitation Articles.*

1662

* 'Doth the parish clerk or sexton take care to admonish the living by tolling of a passing bell, of any that are dying, thereby to meditate of their own death, and to commend the other's weak condition to the mercy of God?'—*Visitation Charge of the Bp. of Worcester*, qu. *Annals of Worcester*, 1849.

1828

'At Dewsbury, Yorkshire, there is a bell called "Black Tom of Sothill": the tradition is that it is an expiatory gift for a murder. One of the bells, perhaps this one, is tolled on Christmas-eve as at a funeral or in the manner of a passing-bell: and any one asking whose bell it was, would be told that it was the devil's knell. The moral of it is, that the devil died when Christ was born. The custom was discontinued for many years, but revived by the vicar in 1828.'—*Collect. Top.*, vol. i. p. 167.

1846

'In some parts of the country, the bells are still cheerfully pealed when the funeral procession can be first

discerned from the belfry. The passing-bell is, perhaps, nowhere discontinued ; and flowers are continually used both at funerals and to adorn the graves.'—*Ecclesiologist*, vol. v. pp. 132, 133. Funeral Customs.

1880

* Dr. Woodford, the late Bishop of Ely, with the advice of his chancellor, instructed his clergy, in 1880, that 'the short peal prescribed by the Canon to be rung before and after the burial is essentially a part of the Burial Ritual of the Church.'—*Ed.* 1902.

1893

* 'At present, the passing bell (so-called) is tolled at ten o'clock at night on the death of an inhabitant of Shrewsbury. At Uttoxeter, in Derbyshire, the same custom prevails (unless very recently discontinued), but certain prelusive strokes of the clapper inform the people of the years and sex of the person for whom the passing bell is tolled. Thus for a girl, it sounds twice two (one, two, with an interval, and then again one, two) before the bell begins tolling ; for a boy or youth, the preliminary strokes are twice three (one, two, three ; one, two, three) ; for a woman, it strikes three times two (one, two ; one, two ; one, two) ; and for a man, three times three (one, two, three ; one, two, three ; one, two, three) ; after which the bell is tolled. An old inhabitant of Newtown, Montgomeryshire, tells me that in her young days, it was customary to have the passing bell tolled immediately after the death of an inhabitant.'—*C. A. White*, *Notes and Queries*, 8th S. iv., *Sept.* 9, 1893.

Bier and Herse-Cloth

For additional extracts relating to Herse-Cloths, see Index to Part I. of this work.

1552

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* 'We fynde remayning within the saide churche. . . .
Item one herse clothe of golde for men.
Item one herse clothe of crymosen velvet for children.'
—*Inventory of St. Peter-upon-Cornhill, London. Public Record Office, Ex. Q. R.* $\frac{4}{11}$., qu. *The Antiquary*, xxxiii. 279.

1559–1574

* 1559–1560. 'Paid for the mendynge of the bere, and for nayles iij*d.*
Paid for a fote for the bere iiij*d.*'
1560–1561. '*Item*, for makinge a new cradle for the bere, and naylynge the yointes of the beere, and other wise mendynge the same xx*d.*'
1569. '*Item*, ffor mending of the beer at ij. severall tymes . . . xj*d.*'
1574. '*Item*, for nailes and leather to the beare iiij*d.*'
—*Churchwardens' Accounts of Ludlow*, pp. 97, 102, 134, 159. *Camden Soc.* 1869.

1562 and 1572

* 1562. '. . . the corse covered [with a bla]ke velvett pall with a whyt crosse of saten and armes a-p[on it].'
'. . . to be bered at sant [Dunstan's in the west ?] mastores Chamley the wyff of master Ch[amley recorder ? of Lo]ndon, with a palle of blake velvett. . . .'
1572. 'In the middle of Elizabeth's reign, in the year 1572, John Cawoode (who had been printer to queen Mary) left to the Stationers' company "a herse-cloth of cloth of gold, pouderyd with blew velvet, and bordered abought with blacke velvet, embroidered and

steyned with blew, yellow, red, and green." '—*Machyn's Diary*, pp. 293, 294, xxx. *Camden Soc.* 1847. Funeral Customs.

1566

* 'Item one pale of crymsyne veluet inbrodred with angeles haueynge a fyne frynge of colored selke a hand bred rounde aboute it and it is lyned wyth blacke bockeram.

'One other pale of greene sylke lyned wyth bockeram for the berealle of the deade.

'More one great pale of blacke wolen cloth layed ouer wyth a crose of lenen cloth that is iij pales for the berealle of the deade.'

—*Cowper, Churchwardens' Accts. of St. Dunstan's, Canterbury*, pp. 78, 79. *Lond.* 1885.

1606

* 'P^d for Two Yards and three quarters of Velvett to make vp the Hearse Cloth at xx^s the Yarde 02 15 00.

'It^m p^d for ymbroyderinge of the ymadges and makeinge of yt vpp 00 10 00.'—*Churchwardens' Accts. of Allhallows Staining*, qu. *British Magazine*, iii. 654. 1833.

1620–1720

* 1620. 'Have you a Beare for the carriage of dead bodies to their buriall?'—*Visitation Articles of Bp. Harsnet.*

1627. 'Have you a hearse to carry your dead upon to their graves if need be?'—*Visitation Articles of Archdn. Cosin.*

1631. 'Have you a convenient bier to carry the dead on?'—*Visitation Articles of Archdn. Kent.*

1662. 'Have you a Bier with a black Herse-cloth for the burial of the dead?'—*Visitation Articles of Bp. Cosin.*

1662. 'Have you a Bier with a black Herse-cloth

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for the decent interment of the dead ?'—*Visitation Articles of Bp. Earle.*

1662. 'Have you a Bier with a Herse-cloth for the decent burial of the Dead ?'—*Visitation Articles of Bp. Reynolas.*

1664. 'Have you a Bier with a black Herse-cloth for the Burial of the Dead ?'—*Visitation Articles of Bp. Henchman.*

1670. 'Have you a Bier with a Herse-cloth for the decent Burial of the Dead ?'—*Visitation Articles of Archdn. Hammona.*

1674. 'Have you a Bier with a black Herse-cloth for the Burial of the Dead ?'—*Visitation Articles of Bp. Pearson.*

1679. 'Have you a Bier with a black Herse-cloth for the Burial of the Dead ?'—*Visitation Articles of Bp. Barlow.*

1716. 'Have you a Bier, with a black Herse-cloth for Burials ?'—*Visitation Articles of Bp. Trimnell.*

1710–1720. 'Have you a Bier, with a black Herse-cloth, for the Burial of the Dead ?'—*Visitation Articles of Archdn. Booth.*

c. 1870

* 'One cannot imagine anything more unseemly, than the growing and all but universal practice of carrying a naked coffin through the street, a practice no one would have committed a generation ago. I well remember when a boy being much struck by the sight of a poor person's funeral in the country, whose relations were too poor to hire the customary black velvet pall from the village store ; and so they supplied the void by covering the coffin with a clean white sheet, and thus in procession it was carried to the church.'—*Randall, Burial of the Dead, Trans. St. Osmund's Soc.* I. iii., p. 55.

1899

* 'A magnificent herse-cloth, similar to those more

generally in use in pre-Reformation days, and the cost of which (£138.) has been defrayed by the ladies of Kent, was yesterday week presented to the Dean and Chapter of Canterbury for use on the occasion of funeral services held in the cathedral. The proceedings took place in the cathedral library. Funeral Customs.

'Mr. St. John Hope said it was customary in pre-Reformation days for every well-equipped church to possess a funeral pall. These palls were of two kinds—a small one, which would little more than cover the coffin, and of which we still possessed a considerable number in London; and the larger churches, such as Christ Church, Canterbury, possessed funeral palls on a much larger scale. Unfortunately, these larger palls had all been destroyed; but there existed one of very great interest which was in the possession of the University of Oxford. It was very little known because it had been disused for 300 years, and it was only quite lately that it had been ascertained to be in existence at all. The pall at Oxford was a magnificent piece of needlework, and about the same size as that which they were about to present to the Dean and Chapter. Having referred to the design of this pall and to its history, the speaker proceeded to state that in the Kalender of Obits it was written that Archbishop Morton (1486–1500) gave to the church "a very sumptuous funeral pall." It was thus described in the Obits, which was written in Latin, but they could get a more full idea of it from the English in later inventories of the church —in 1540 and about 1584. But the list of 1634 did not mention it, so that somewhere towards the end of the sixteenth century it had disappeared. From the descriptions it was gathered that it was one very much of the character of that at Oxford—a sumptuous thing, made of black cloth with gold, with a white cross going through it from end to end. Since the destruction of that herse-cloth the cathedral at Canterbury had been without one, and when there had been a funeral there the Dean and Chapter had been at the mercy of the under-

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taker, who was not always provided with what one might consider a suitable thing for so important a church. On the occasion of Archbishop Benson's funeral a pall was thus borrowed, and it was felt by some of those who were connected with the cathedral that such a thing ought not to occur again, and that the cathedral ought to possess one of its own. It was due to Mrs. Petre's initiative that the idea was started of providing the church with a herse-cloth. Mrs. Petre mentioned the matter to him, and he got Mr. Meredith to suggest a design, which was eventually carried out by Messrs. Watts, of Baker-street. The idea was suggested by the remaining herse-cloth at Oxford, but the text—the opening words of the two Psalms in our Burial Service—had been added. The speaker proceeded to describe in detail the emblems, etc., worked on the pall, which is made of stamped dark-blue velvet, charged throughout with a green silk cross, and having a red silk border embroidered with the sentences from the Psalms in gold. Mr. St. John Hope concluded by asking the Dean, on behalf of the Chapter, to accept that pall from the subscribers.'—"*The Guardian*," *Nov.* 8, 1899.

[See also 'Copes at Funerals,' *Hierurgia Anglicana*, Part I. pp. 212–215. 'Mitres at Funerals,' *ibid.* pp. 228–234. 'Funeral Customs *temp.* Eliz.,' *ibid.* pp. 253–257.]

Varia

1550–1553

* 1550. 'The xviij day of October was bered Juge Hynde in sant Donstones parryche in the whest, with standard, cot, elmet, sword, & penon, target, & a harold, and Juges ij and ij together, & then serjantes of coyffe ij & ij together, & then clarkes syngyng, & my lade Hynde dyd make anodur standard, & a cote armur, & a penon, & a elmet, & target, & sword, to

be had at the moynthe myn[d][1] in the contrey for hym, & a grett dolle of monay & of mett & drynk, & gownes to the pore.'

1551. 'The xxij day of September was the monyth ['s mind of the] ij dukkes of Suffolke in Cambryge-shyre, with [ij] standards, ij baners grett of armes and large, and banars rolles of dyver armes, with ij elmets, ij [swords, ij] targetts crownyd, ij cotes of armes, ij crests, and [ten dozen] of schochyons crounyd.'

1553. 'The x day of January was the monyth myn of ser (Thomas) Wynsor knyght, in the contey of . . . , with a harold and ys standard, ys penon of armes and ys cot armur, ys elmet, target, & sword, mantylles, & the crest a whyt hartes ede, hornes gold.'

—*Machyn's Diary*, pp. 2, 9, 29. *Camden Soc.* 1847.

1551 and 1552

* At the burial of Sir Peryn Negroo, in July, 1551, there were 'xij stayffes torchys [staff-torches] bornyng.' On June 15, 1552, at the funeral of Baptyst Borow at St. Giles Cripplegate, there were 'xxiij stayffes-torches, & so xxiij pore men bere them.'—*Ibid.* pp. 8, 21.

1590 and 1592

* 1590. '*Item* paide to a Carpenter for the making of a penthouse in the Churchyarde to keepe the Coffines drye, 11*s*.'

1592. '*Itm* paide for Thre new bearing Coffyns one bigger than ye other, 12*s*.'—*Churchwardens' Accts. of All Hallows Staining*, qu. *British Magazine*, iii. 653. 1833.

1614–1667

* 1614–15. 'P^d^ for mendinge the bell wheele and

[1] i.e. monthly commemoration of the departed.—Ed. 1902.

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for makinge the coffins for to bringe the dead corpes to the church in, ij*s*.'

1666–7. 'For a church coffin, 14*s*.'

'It appears to have been usual to have parish coffins for the burial of the poor. They would be used for carrying the corpse to the church and to the grave, where it would be interred uncoffined. The direction of the rubric to cast earth on "the body," not on the coffin, is held to be thus accounted for. When the Yorkshire Architectural Society visited Howden in Yorkshire, August 25, 1885, a parish coffin of oak was found there, still preserved, though dilapidated. It was of the usual coffin shape, but with the ends made for a coped lid. On it was the date 1664, and "R.Y." On one end was an iron ring. I am informed that at Easingwold, also, a parish coffin remains. . . . Hearne says that burial without coffins was common about 1664, except in the cases of persons of rank (*Reliq. Hearnianae*, ii. 534).'—*Durham Parish Books*, pp. 169 *and note*, 201. *Surtees Soc.* 1888.

1632

'In 1632 the wooden top of the cross in the churchyard was made by John Forbie, clerk, by the appointment of the bishop of Norwich, on the top of the side towards the church, "Crux Christi, Salus Mundi." On the standing part, "Christus pro nobis passus." On the transverse, a wounded heart and hands wounded with the nails, "Ecce! Quanta pro te pertulit." On the backside towards the east, "In Christo spero." On the standing part, "Si compatimur, conregnabimus." Then on the transverse, "Reliquit nobis exemplum." The globe was set up to signify the heavens coloured with blue, with stars and clouds. On the equator circle, "Aspiremus permansura eterna." The lower part coloured green to signify the earth, with trees and flowers; on it, "Quid tumultuamur? Peritura possidemus." '—*Blomefield's Norfolk*, vol. i. p. 362.

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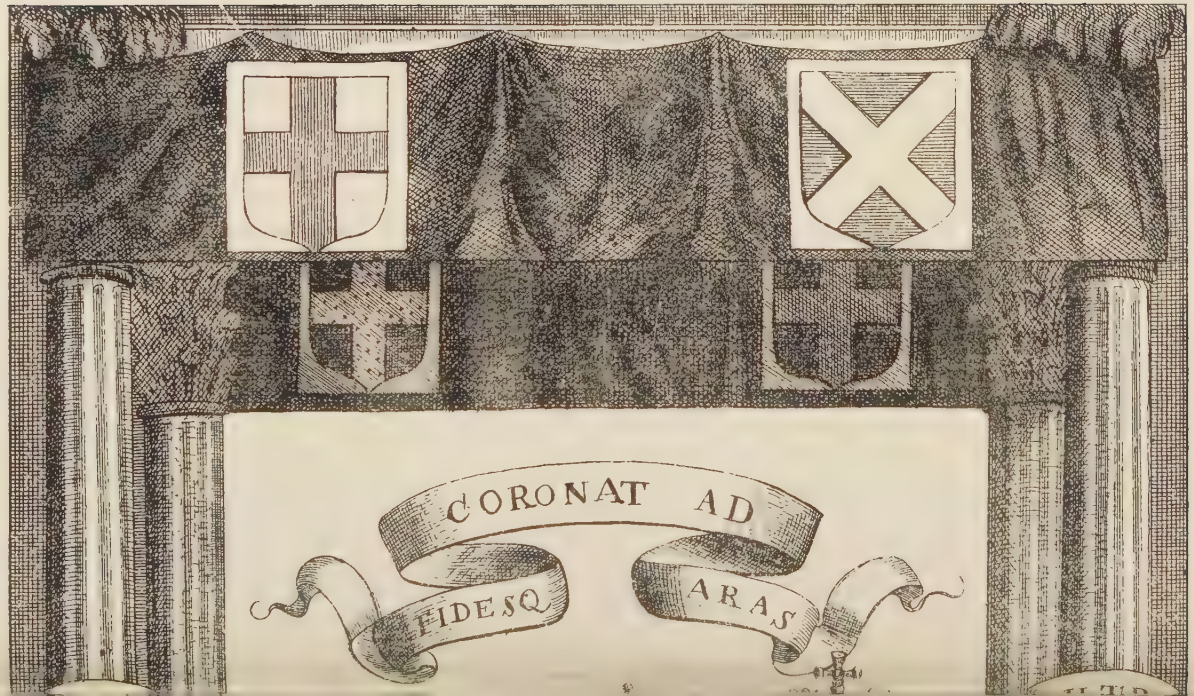


Hier. 2]

1638

* 'Is the grave made east & west? Is the body buried with the head to the west?'—*Bp. Montague's Visitation Articles.* Funeral Customs.

1649

'In Sylvanus Morgan's "Sphere of Gentry" there is represented a pall with a white cross lying under a herse, set up in honour of King Charles I.'—*The Ecclesiologist*, new series, I. 12.[1]

1723

* 'For this reason then [as a symbolical memorial of the rising of the Sun of Righteousness], the form of Christian churches has from the beginning been directed towards the east. For the same reason have the temples of our bodies, when laid in the grave, been placed with the face turned the same way. Hath it been heard, that any church was ever built with its altar, or any Christian buried with his face, turned towards the west,—a situation contrary to the universal custom of the Church? Good God! That Christians, sects of Christians, should in these days make it superstition to worship in that bodily position or direction, which yet they desire to be buried in; and that the grave should teach that uniformity to the dead, which thy Church cannot to the living!' —*Bisse, Decency and Order in Publick Worship*, p. 57. *Lond.* 1723.

c. 1735

* 'At the beginning of the eighteenth century in the diocese of St. Asaph the dole of bread to the poor, before the funeral procession left the house, was kept up; and the Lord's Prayer was repeated just before starting, at every crossway between the house and the church, and on

[1] The accompanying illustration is copied from the engraving alluded to. —EDD. 1848.

Funeral Customs.

entering the churchyard, the bier being set down the while, and all kneeling. On the way psalms were sung in many places and a bell was rung before the corpse, as far as the churchyard, at the church evensong was said with the burial office, as formerly *Placebo* was said before *Dirige*, and after the burial the priest went up to the altar, and there said the Lord's Prayer, with one of the prayers appointed to be said at the grave ; and then the congregation offered small sums of money either on the altar or upon a little board for that purpose fixed to the altar rails.'—*Atchley, Some Notes on Harvest Thanksgivings, etc., St. Paul's Eccles. Soc. Trans.*, v. 76. Vide *British Magazine*, vii. 400. 1835.

1783

* 'A mahogany three leg'd Candle stick wth a brass Socket for funeral service, 7*s.* 6*d.*'

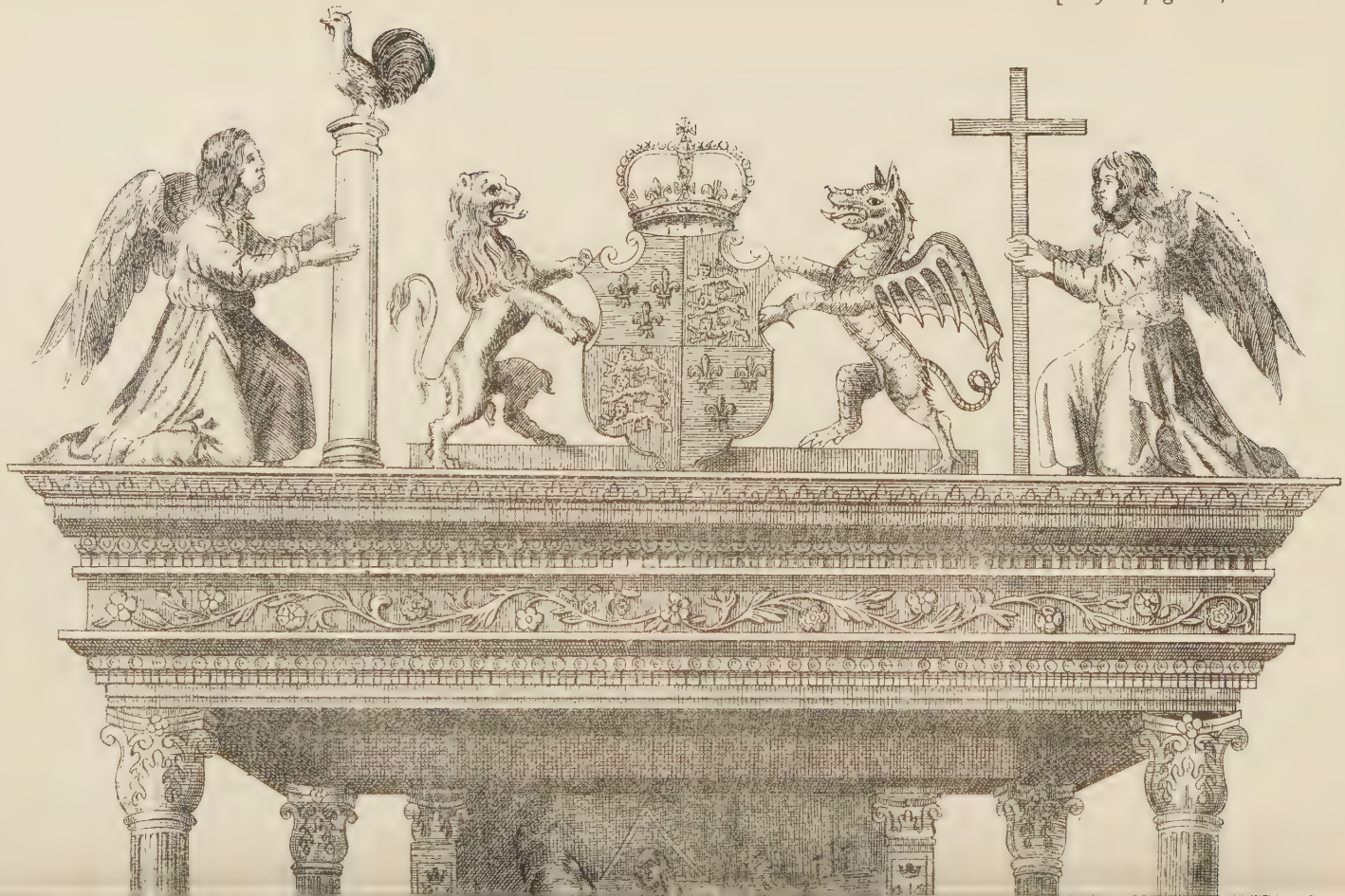
'A Paste-board with the funeral Service bordered with Black Ribbon, 1*s.* 6*d.*'

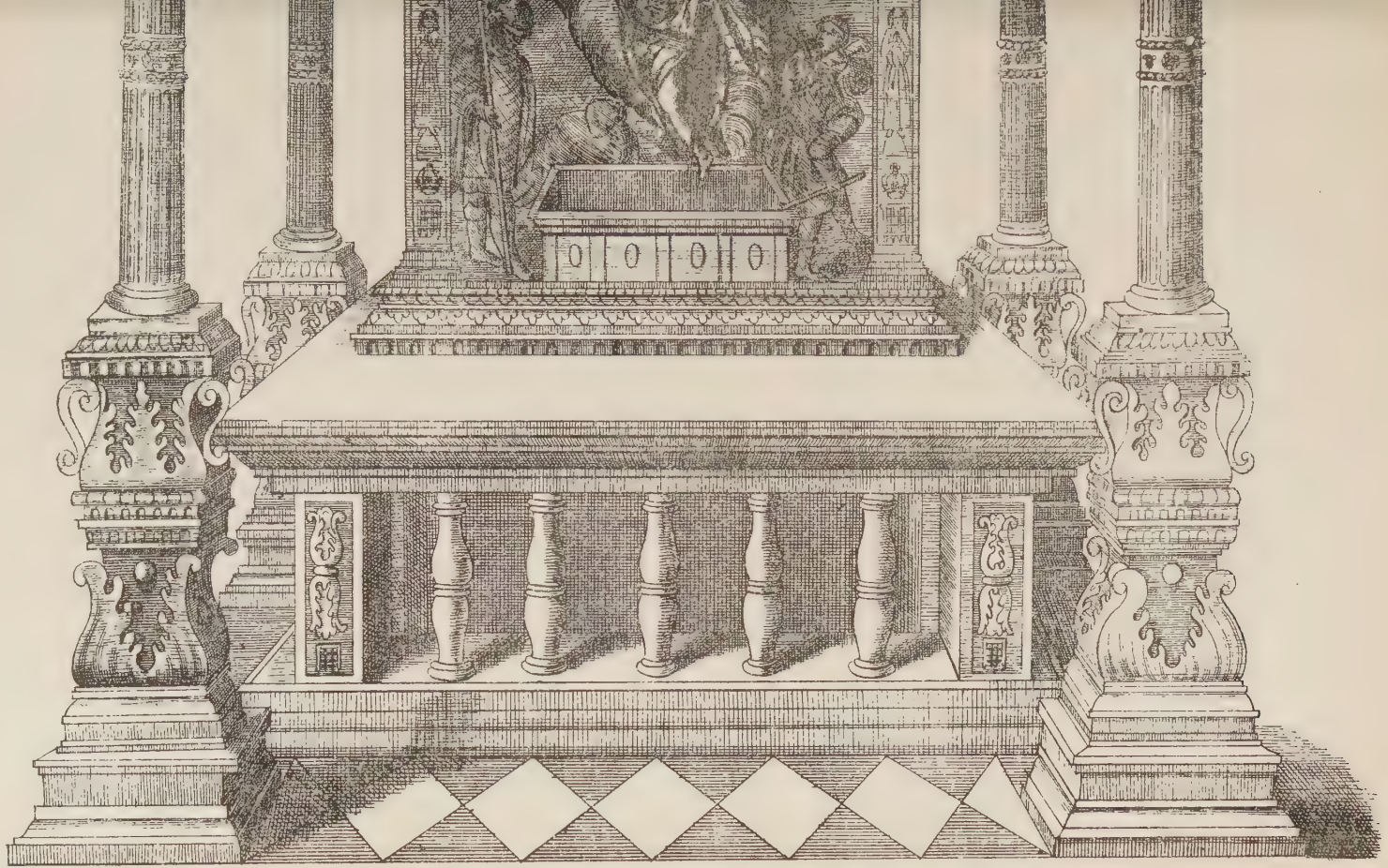
—*Churchwardens' Accts., Bledlow, Bucks, March* 19, 1783.

1846

'We shall now only briefly instance a few of the many ancient customs that remain in different places, with respect to funerals. . . . Processions are obviously natural at funerals ; at those of great men, music, banners, and the like, are commonly used ; and in colleges, the choir in surplices precede the corpse, chanting as they walk. Tapers are burnt without scruple, while persons of rank lie in state. In South Wales we have seen a young girl borne to her grave on a bier by other maidens dressed in white, and singing as they went. The same practice, with the exception in some cases of the singing, obtains in very many parts of England. We have ourselves met with it in distant counties. The using a pall with a white border in the case of a young person, and the universal

[*To face page* 207.





Haer 2.]

custom of the mourners wearing cloaks with hoods, are also valuable remains of ancient practice. . . . It is still very general for persons to uncover while a funeral is passing.'—*Ecclesiologist*, v. 132. Funeral Customs.

1902

* 'Among the fisher people in the North East of Scotland, the custom of placing two lighted candles beside the body on the day of burial still survives, or did within the last 5 or 10 years.'—*From a private letter.*

1902

* 'A Handbell was always rung before the funeral procession, and still is at University funerals in Oxford.' —*Dearmer, The Parson's Handbook*, p. 159. 1902.

Funerals of Edward VI. and Mary Queen of Scots

1553

'His body was buried with great solemnity in the chapel of St. Peter's church in Westminster, the 8th of August following, under the high altar of brass, at the head of his grandfather, King Henry the Seventh ; the representation[1] of which altar, as it stood entire before the late fanatick zeal destroyed it, I have inserted in the pre-

[1] The accompanying illustration is a copy of this 'representation.' It is taken from Sandford's *Genealogical History*, and represents the altar of the Blessed Virgin Mary set up in the reign of Henry viii. in Henry vii^th's Chapel in Westminster Abbey. It was the work of Torregiano, who also designed the tombs of Henry vi., and that of his mother, the Lady Margaret. The altar was of marble, bronze, and terra cotta ; and is sometimes called the monument of Edward vi. It stood until the year 1643, when it was destroyed by order of Parliament. It was before this altar that Laud, then Bishop of St. David's, ordained Nicholas Ferrar deacon. Some years since, the two front corner pillars, found in Ashmole's Museum, Oxford, were returned to the Abbey, where they form part of a modern altar, set up nearly on the site of the old altar. --Ed. 1902.

Funeral Customs.

cedent page. The Service and Communion, by especial favour of his sister, Queen Mary, was performed in English, and these trophies, among others, used at his funeral.

'*Imprimis*, Four great banners, which were not of saints, as former kings and queens were, but the first, of the order of the Garter; second, of the Red Cross; third, of his mother's arms, Queen Jane; and fourth, of the Queen Dowager's arms: the Marquis of Winchester being chief mourner. *Item*, a majesty[1] and vallence set up in the chapel at Whitehall, and the like in the church at Westminster; a majesty for the chariot; three standards, one of the lion, a second of the dragon, a third of the greyhound; six large banners of damask; six large banners of sarsnet; thirteen banners in *fine Or*. *Item*, a large helmet, gilt. *Item*, a crown, carved and gilt. *Item*, a lion, carved, and gilt with burnished gold. *Item*, an arming sword. *Item*, a target of the king's arms within a garter, and the crown over it, gilt. *Item*, mantles of cloth of gold, lined with white satin; besides several banner-rolls, pencils, and escutcheons, and a crown imperial, embossed and gilt with fine gold, to be set on the herse[2] at Westminster.'—*Sandford's Genealogical History of the Kings of England, &c.* p. 472, fol. 1677.

1587

'Upon Tuesday, being the 1st of August, were the funerals appointed to be celebrated for the Scottish Queen in the Cathedral church of Peterborough; and accordingly there were sent thither from the Court the Queen's household officers, to make preparation for the diet, Mr. Dorrel and Mr. Cox; for the funeral offices, Mr. Fortescue, Master of the great Wardrobe. The heralds came down three or four days before, and appointed (to-

[1] A canopy of state.—EDD. 1848.

[2] 'A frame covered with cloth, and ornamented with banners and lights, set up over a corpse in funeral solemnities' (*Pugin's Glossary*, p. 152).—EDD. 1848.

gether with the Bishop and the Dean) the place for the body to be interred, which was devised over against the lying of Queen Katherine, near to the tomb of John, last abbot and first bishop of that church. There was a rich herse erected above the first step of the choir, near to the place of the burial; and the whole choir and church were hanged with black. Upon Sunday, at night, the 30th of July, the body was brought by torch-light from the castle of Fotheringhay (where it had lain since the time of execution, being the 8th of February before), by Garter King-at-Arms, and other heralds, with some number of horse, in a chariot made of purpose, covered with black velvet, and adorned with her ensigns accordingly, between one and two of the clock in the night: where attended for it before the church, the Bishop of Peterborough, and the Dean of the Cathedral church, the Master of the Wardrobe, Clarentius King-at-Arms, and divers, as well of her Majesty's servants, as other persons. There came with the body six of the Scottish train, as Melvin, the master of her household, and physician, and others. The body, with the closures, weighed nine hundred weight; which, being carried, and attended orderly by the said persons, was committed to the ground in the vault appointed, and immediately the vault was covered, saving a small hole left open for the staves to be broken into. There was at that time not any offices of the church-service done, the Bishop being ready to have executed therein, but it was by all that were present, as well Scottish as others, thought good and agreed that it should be done at the day and time of solemnity. Upon Monday, in the afternoon, came to Peterborough, all the lords and ladies, and other assistants appointed; and at the Bishop's palace was prepared a great supper for them, where all at one table supped in the great chamber, being hanged with black, where was a state set on the right side thereof of purple velvet. Upon Tuesday morning, the chief mourners, lords, and ladies, and other assistants, being ready, about ten of the clock they

Funeral Customs.

Funeral Customs.

marched from the hall of the Bishop's palace. . . . The solemnity being settled, the Prebends and the choir, which received them at the church door, sung an anthem; the Scottish, all saving Mr. Melvin, departed, and would not tarry at sermon or ceremonies. The Bishop of Lincoln preached out of that 39th Psalm, vers. 5, 6, 7, "Lord, let me know mine end, &c., Who shall gather them, &c." In the prayer, when he gave thanks for such as were translated out of this vale of misery, he used these words: "Let us give thanks for the happy dissolution of the high and mighty Princess Mary, late Queen of Scotland, and Dowager of France, of whose life and death, at this time, I have not much to say, because I was not acquainted with the one, neither was I present at the other: I will not enter into judgment further, but because it hath been signified unto me that she trusted to be saved by the blood of Christ, we must hope well of her salvation." . . . In the discourse of his text he only dealt with general doctrine of the vanity of all flesh. The sermon ended, the offering of the chief mourner and hatchments were received by the Bishop of Peterborough, and the offerings of the rest by the Dean; which ended, the mourners departed. The ceremony of burial was done by the Dean, the officers breaking their staves, and casting them into the vault upon the coffin: and so they departed to the Bishop's house, where was a great feast appointed accordingly. The concourse of people was of many thousands. And after dinner the nobles departed away, every one towards his own home. The Master of the Wardrobe paid to the church, for the breaking of the ground in the choir and making the grave, £10; and for the blacks of the choir and church, £20.'—*Gunton's History of the Church of Peterborough, &c.* pp. 77–79.

The solemn Funeral of Francis Talbot, Earl of Shrewsbury

1560

The proceedings at Sheffield antecedent to the Funeral.

Funeral Customs.

1. The right puissant Francis, late Earl of Shrewsbury, Lord Talbot, Furnival, Verdon, and Strange of Blackmore, Knight and Companion of the noble Order of the Garter, deceased out of this transitory world on Saturday, the 28th of September, in the morning, at his Manor of Sheffield, anno 1560.

2. Whereupon, after the said noble body was dead and cold, he was opened, cered (that is, wrapped in cere-cloth), and coffined. And then it was set in a chapel within the said house, called the Manor of Sheffield, a mile from the town of Sheffield.

3. The said chapel was hanged with black cloth, and garnished with escutcheons of his arms within the garter; and some of his arms and his two wives impaled.

4. His first wife was daughter to the Lord Thomas Dacres, and sister to the Lord Dacres that now is, William. His second wife was daughter of Mr. Shackerley.

5. In the middle of the said chapel stood the corpse, and a talbot set over two tressels, and covered with a pall of cloth of gold, with a cross of white satin; and over the same, six escutcheons of buckram in metal.

6. And in the chapel was said every day service in English during the time that the corpse did there abide; which remained there the space of twenty-four days, till all things were ready for the interment.

7. *Item*, after the Earl's departure, the Lord George, now Earl, being his son and heir, sent for Garter King of Arms to order the funeral. So he sent down Lancaster herald, to cause the herse to be made, and to see the church and house garnished, with all other things that were necessary, till Garter went down.

II. *The manner of the furniture of the church, herse, and castle.*

Funeral Customs.

1. *Item*, The body of the church in the town of Sheffield (where the corpse was buried) was hanged with black cloth, and garnished with escutcheons ; as was also the choir, where the herse stood.

2. The herse stood in the midst, four-square, twelve feet in length and twelve in breadth, having a close roof, with hatchments, rounding from the top, by the square, to the four corners : and over the top of the middle principal stood two great escutcheons of paste-paper, the arms thereon, within the garter : and round about the said top were set pensils : and beneath the said top, to the four posts downwards, was covered round with black cloth. And in every place of the square stood four escutcheons of paper, in metal. And over the hatchment were set pensils along them : over the tops of the four principal posts stood four escutcheons of paste-paper. And round about the said square went a breadth of black velvet : and to all the nether edge of the said velvet was fastened a valance of sarcenet, written with letters of gold, SIC TRANSIT GLORIA MUNDI. The valance was fringed with a fringe of black silk, a quarter deep : over which were fastened escutcheons in metal, garnished above with pensils. The four posts of the herse were covered with black velvet ; and on every post two escutcheons of buckram in metal ; and on the top of every post four pensils : and under it, viz. on the floor of the herse, was a majesty of sarcenet, with arms of the same : and the nether part of the said herse, and both sides, were covered with black cloth.

3. And without that rail went another rail, which was hanged with black also ; and both garnished with escutcheons.

4. And between the two rails stood nine stools and cushions, which were covered with fine black cloth.

5. And on the south side of the choir was a chapel ; in

the which chapel lay buried the ancestors of the said Earl : which chapel was hanged with black, and furnished with escutcheons. In which chapel was buried the said Earl.

6. *Item*, the castle stands in the town of Sheffield : and the said castle was hanged and garnished in this manner. First, the porch going into the hall, and the hall also, was hanged with black cloth, and garnished with escutcheons of arms.

7. Then, the way from the hall up to the great chamber was hanged in like manner.

8. The great chamber was hanged from the top to the ground with broad cloth, and garnished with escutcheons of buckram in metal.

9. The castle, church, and herse being thus garnished, and in all readiness, the corpse was secretly brought from the said manor to the castle, and there remained till Monday, the 21st of October ; on which day,

III. *The manner of proceeding to the church with the corpse was thus.*

1. The conductors, with black staves, in coats.
2. The poor, two and two, in gowns.
3. The choir, singing, in surplices.
4. The standard, borne by Mr. Thomas Eton in his long gown, and a hood on his head.
5. Then all the gentlemen, two and two, in long gowns, with hoods on their shoulders.
6. Then all the chaplains of the defunct.
7. Then all esquires, as the gentlemen, two and two.
8. Then the steward, treasurer, and comptroller, with white staves, in their gowns.
9. Then the banner of arms, borne by Sir Thomas Cockayne in his long gown, his hood on his head.
10. Then Lancaster herald, in his long gown, and his hood on his head ; his coat-of-arms on his back, bearing the helm and crest.
11. Then Chester herald, bearing the target.

Funeral Customs.

12. Then Garter principal king of arms, bearing the coat : and on his left hand a gentleman usher.

13. Then the corpse : four banners with four impalements.

14. After the corpse, the chief mourner, the Earl of Shrewsbury, his train borne by a gentleman usher.

15. The Lord Talbot, and

16. The Lord Darcy of the north.

17. Sir Thomas Gargrave, and

18. Sir George Vernon.

19. Sir William Vavasor, and

20. Sir Gervase Clifton.

21. Sir John Neville, and

22. Mr. Edward Savill.

23. After them yeomen, two and two.

24. In this order they proceeded to the church, in at the west door, and so up to the herse, where the corpse was set, and, on the same, the hatchment. Then the standard and the banners were held, one at the head and one at the feet, without the rails. And, after that, the mourners were placed, viz. the chief mourner at the head, and, on each side, four others.

25. All things in order and every man in his place, Chester herald pronounced his style in manner following—

'Laud and praise be given to Almighty God, for that 'it hath pleased Him, of His infinite goodness, to call 'out of this transitory life unto His eternal glory, the 'high, noble, and puissant Francis, late Earl of Shrews-'bury, Lord Talbot, Furnivall, Verdon, and Strange of 'Blackmore ; Knight and Companion of the most noble 'Order of the Garter, Lord President of the Council of 'the North, and Justice of all the forests and chases from 'the Trent Northwards.'

26. After the said praise, the service began ; that is to say, a psalm was sung in English : after which the priest began the Communion, and said the Epistle and Gospel : after the Gospel the choir sung another psalm in prick-song ; which continued all the time of the offering.

IV. *The order of the offering.*

1. After the priest had . . . him, the mourners stood up in the herse, and the chief mourner came forth, having before him certain gentlemen, the officers of the household and the officers of arms, and the other mourners following him, two and two. Funeral Customs.

2. In this manner the chief mourner went up and offered: unto whom the Lord Darcy, making a reverence, gave a purse of gold for the offering. The which chief mourner had a cushion and a carpet laid by a gentleman usher for him to kneel on: and after that, the gentleman usher returned to the herse, and by him Garter principal king-of-arms.

3. Then Lancaster herald, standing within the rails of the herse, delivered unto the Lord Talbot and the Lord Darcy the book coat of arms; who, having Garter before them, offered the same to the priest; and he, with reverence, gave the same to the Earl; and he gave the same to Garter, who laid it by on a board set for the purpose. Then the said two lords departed to the herse again.

4. Then the said Lancaster delivered the sword to Sir Thomas Gargrave and Sir George Vernon, who, with Chester herald before them, offered the same in like manner as aforesaid.

5. Then Lancaster delivered the target to Sir William Vavasor and Sir Garvis Clifton, who offered the same as aforesaid.

6. Then Sir John North and Mr. Savill offered the helm and crest, having Lancaster herald before them, in manner as aforesaid.

7. Then the Earl came down to the herse; and, after a while, went up and offered himself, with Garter before him, having neither train borne up, nor cushion or carpet to kneel on, and after returned.

8. Then the Lord Darcy and Lord Talbot offered money, having an officer of arms before them.

9. Then the other mourners offered money in the like

Funeral Customs.

manner, two after two ; having at every time an officer of arms before them.

10. After the mourners had offered, then the four assistants offered, having Chester herald before them.

11. Then offered all gentlemen, two and two, having before them Lancaster herald.

12. After them all the yeomen. And,

13. The offering done, the sermon begun, made by Dr. Dod ; whose anthem was, *Beati mortui qui in Domino moriuntur.* During the sermon, the mourners were placed in the herse again.

14. The sermon proceeded to the end. Then the minister of the church came down, with the choir singing, to the herse. And after certain prayers said, the eight gentlemen took up the corpse, and went to the grave with the same : and, after certain prayers said, the corpse was put into the vault.

15. Then the officers of the household, and the gentlemen ushers, with the porters, broke their staves ; and so departed home to the castle to

V. *The dinner.*

1. At the castle was prepared a great dinner, that is to say, there was served from the dressers (besides my lord's services for his own board, which were three messes of meat) 320 messes, to all manner of people who seemed honest ; having, to every mess, eight dishes ; that is to say, two boiled messes, four roast, and two baked, meats ; whereof one was venison : for there were killed for the same feast, fifty does and twenty-nine red deer.

2. And after dinner, the reversion of all the said meat was given to the poor, with dole of two pence a-piece ; with bread and drink great plenty.

3. And after the same dinner every man was honourably contented for his pains.

Thus endeth the interment of the right noble Francis, Earl of Shrewsbury.

* * * * * *

VII. *Rewards given to the officers of arms for their pains at the said interment.*

	£	s.	d.
1. To Garter, principal king of arms	20	0	0
2. To Chester herald	10	0	0
3. To Lancaster herald	10	0	0
4. *Item*, the herse, with all things thereto appertaining, and the pall			
5. And to Mr. Garter and clerk	20	0	0

VIII. *The painter's charge.*

	£	s.	d.
1. For a great banner of his arms	5	0	0
2. For a standard	4	6	8
3. *Item*, clerk of arms	1	10	0
4. *Item*, a hand of steel, viz. a gauntlet	1	0	0
5. *Item*, a crest	0	10	0
6. *Item*, a sword	0	13	4
7. *Item*, a target	0	13	4
8. *Item*, for mantle	1	3	4
9. *Item*, for 8 banner rolls	5	13	4
10. For 10 doz. of pensils	5	0	0
11. For 4 doz. of escutcheons of buckram	4	16	0
12. For 6 doz. of escutcheons, paper and metal	6	0	0
13. For 6 doz. of escutcheons, paper and colours	4	8	0
14. For 6 great escutcheons	3	0	0
15. For one great brass	0	3	4
16. For one small brass	0	2	0
17. For the painter, for his charges riding down	1	6	8

—*Peck's Desiderata Curiosa*, II. 252–256, 4to. 1779.

Usages attributed to the Caroline Divines

Usages attributed to the Caroline Divines

The Anglican Ritual, as celebrated in Cathedral and Collegiate Churches, and particularly in Durham Cathedral

From about 1617 till the Great Rebellion.[1]

Usages attributed to the Caroline Divines.

'The second cause of hindering the power and propagation of the Gospel is the Book of Common Prayer, which they [the Bishops] abused to the destruction, not edification, of people's faith; to the maintenance of superstition and ignorance; to the shouldering out of sermons by making reading as good as preaching; to please the people with pompous ceremonies, and to keep them in slavery under beggarly rudiments, which had a shew of holiness, of piety, and devotion, in giving worship to saints and angels, altars and images of godly men, confessors and martyrs . . . especially in cathedrals, where the people's ears are filled with delicate tones of singing and players upon musical instruments; and their eyes fed with heart-ravishing contemplation of admirably painted organs and altars, and with pompous spectacles of glittering pictures and histrionical gestures, of cope-wearing canons, &c. . . . It may easily be made to appear that the Bishops, Deans, and Archdeacons, especially they of Durham and York, Bishop Neale, Bishop Harsnet, (with their abettors, Bishops Laud, Montague, Wren, Pierse, &c.) have corrupted and

[1] It will be observed, that the following charges made against the Caroline divines are taken from the writings of a virulent puritan, and are in many particulars shamelessly untrue, *e.g.* in regard to the adoration of saints, angels, and images. This will further appear by comparing the charges made against Bp. Cosin, with his reply to them.—Edd. 1848.

Usages atttibuted to the Caroline Divines.

destroyed with their innovations the Book of Common Prayer. . . . Most of the Bishops of our time . . . busy themselves in nothing more than in setting up altars with all manner of superstitious altar-furniture, crosses, crucifixes, candles, candlesticks, &c. Our Bishops think it their bounden duty, as soon as ever themselves are consecrated, to fall to the consecration of churches, churchyards, altars, organs, images, crosses, crucifixes, tapers, &c. Our Bishops think they seek the kingdom of God, and the righteousness thereof, when they persuade his Majesty to restore altars, organs, images, and all manner of massing trinkets, more brave than ever they were in the time of popery. Our Bishops teach and maintain stoutly that altars, images, crosses, crucifixes, candlesticks, &c., are not repugnant to our religion, nor contrary to the authority of Scripture ; [and] . . . would have them brought in again according to the pattern and after the example of the King's Royal Chapel, and . . . labour with all their might and main that the offence thereof may be spread through all the King's dominions, both cathedral and parish churches.'—*Canterbury's Cruelty, &c., by Peter Smart, Introduction*, 4to. 1643.

'The setting up of altars and images, with a multitude of superstitious ceremonies, changing of services, and corruptions of sacraments . . . beginning at Durham, [by the means of Bp. Neale and his chaplains after the death of Bp. James in May, 1617], have since that time spread themselves over all the cathedral, collegiate churches, and colleges of this realm. . . . That which Bishop Neale could not do in his own person, his chaplains and favourites of the Arminian faction did in other places. Dr. Laud, Bishop of St. David's, Bishop of Bath and Wells, Bishop of London, and Archbishop of Canterbury ; Dr. Lindsell, Dean of Lichfield, Bishop of Peterborough, and Bishop of Hereford ; Dr. Corbet, Bishop of Oxford, and Bishop of Norwich, besides his followers, Bishops Wren, Montague, Howson, Goodman, Manwaring, White, Field,

Usages attributed to the Caroline Divines.

Wright, and Harsnet . . . all these Bishops were zealous maintainers of altars and images, and other superstitious ceremonies depending upon altars, so that Bishop Neale and Bishop Laud, with their factious associates and creatures, have been *nostri fundi calamitas*—the ruin, the calamity, and misery of the noble Church of England, which they have pestered with ceremonies, and corrupted with unlawful innovations.'—*A Short Treatise of Altars, Altar-furniture, &c.*, appended to *Canterbury's Cruelty*.

'1. That after the death of Dr. James, late Bishop of Durham, Dr. Neale succeeding him in that Bishopric, during the time he was Bishop, the said Dr. Cosin . . . with Richard Hunt, late Dean, and others late Prebendaries of Durham, took away the Communion-table of that cathedral church, and erected an altar of marble stones set upon columns, with many cherubims thereupon, and a carved screen curiously painted and gilded, set over the same, which altar, copes, images, pictures, with other furniture, and unlawful alterations in the said church, cost the said Dean and Chapter above two thousand pound. To which altar thus set up were frequent bowings, which bowing did increase after Dr. Cosin came to be Prebend there, few going or coming into the said church without low obeisance; and Dr. Cosin did officiate at the said altar, with his face toward the east, and back toward the people, at the time of the administration of the Holy Communion.

'2. That the said Dean and Prebendaries bought one cope found in a search for mass-priests, whereupon was embroidered the image of the Trinity, viz. an old man's face, a crucifix, and a dove; and other two copes, one having a crucifix upon it, which because they were short they cut and made into one, whereby the crucifix fell upon the hinder part of him that bare it; and another cope, which cost about two hundred pound: which copes they frequently used at the administration of the Holy Communion at the said altar, some of them preaching in a cope, and sitting to hear service in a cope in the said church.

Usages attributed to the Caroline Divines.

'3. That the said Dean and Prebendaries did also bring in and practise in the said church sundry innovations in divine service, both in time and place, changing the morning prayer, to which about two hundred persons usually resorted, used for the space of sixty years in the cathedral church of Durham . . . into solemn service and singing, both instrumental and vocal, whereby it was brought to so late an hour, that some who frequently frequented the old morning prayer could not attend this. . . . And afterwards they took the old morning prayer quite away for divers years, and instead thereof divided the ordinary morning service, making two of one, whereby there were neither chapters nor psalms read at ten o'clock prayer.

'4. That the said Dean and Prebendaries set up and renewed many gorgeous images and pictures, three whereof were statues of stone; one of which standing in the midst represented the picture of Christ, with a golden beard, a blue cap, and sun-rays upon his head.

'5. That the said Dean and Prebendaries did use an excessive number of candles, more upon a Saint's day than upon the Lord's day; and caused the same candles to be lighted in the said church in a new, strange, and superstitious manner, burning two hundred wax candles in one Candlemas night, whereof there were about sixty upon and about the altar, where there was no use of light, nor service then said: whereupon a popish priest spake, Let us papists resort to the said church, to see how Dr. Cosin and the Prebendaries of Durham do play our apes. Dr. Cosin set up some of these candles himself, and caused others with ladders to set up more round about the quire, some of which the said Dean sent his servant to take down: but Dr. Cosin did struggle with him in time of prayer, to the great disturbance of the congregation. The manner of lighting the candles was this: they caused two choristers in their surplices to come from the west end of the quire, with lighted torches in their hands, who, after sundry bowings by the way to and at the altar, did light the candles upon the same with their torches; which done, they

returned backwards with many bowings, their faces toward the altar, till they came to the quire-door: which ceremony of lighting the excessive number of candles came into the said church after Dr. Cosin was Prebendary. Usages attributed to the Caroline Divines.

'6. That the said Dean and Prebendaries did absolutely forbid and prohibit the psalms in metre to be sung before and after sermon, and at the administration of the Holy Communion; and instead thereof turned prayers and pieces of reading-psalms into anthems, and caused them to be sung, so that the people understood not whether they were prayers or no . . . and caused the organs to play, and the whole quire to sing at the administration of both the sacraments, to the great disturbance of those holy actions.

'7. That the said Dean and Prebendaries caused many pictures and carved images (besides those that were in the said church) to be set upon the font . . . which font they caused to be removed from the ancient usual place[1] in the quire, where it formerly stood, and placed it out of the quire where divine service is never read.

'8. That the said Dean and Prebendaries did cause a knife to be kept in the vestry for cutting of the sacramental bread, being appropriated only for that use; and was commonly called, known, and shewed to those who came to see the gay ornaments of the church, by the name of the consecrated knife.'—*Articles of the Commons' Declaration and Impeachment upon the complaint of Peter Smart, against John Cosin, &c. Ibid.* pp. 7–10.

'To the third [Article of Impeachment] I say, that Dr. Cosins was the principal man that made the alteration mentioned in the morning prayer, and a new solemn service to be sung at six of the clock in the morning, to which both myself and other members of the said church were compelled to come by Dr. Cosins, and amerced by him with consent of the others for default therein, which

[1] Observe the attempt to wrest the meaning of Canon 81 of 1604.—Ed. 1902.

Usages attributed to the Caroline Divines.

for my own part I was so afraid of, that my course being come to read the first lesson,[1] I arose at twelve o'clock one night (supposing it had chimed four) and sat at the church-door until it was two, for which my long and weary watch, Dr. Cosins had my prayers for the new tricks he had brought in amongst. . . . To the sixth, I say, that for above thirteen or fourteen years last past, there were no psalms in the vulgar metre suffered to be sung by the congregation as formerly before and after sermons, and at the administration of the Holy Communion in the said cathedral church . . . and at a fast, about fifteen years ago, Dr. Cosins commanded the choristers and singing-men to come to church in their habits, and the organ to play. The prayer after the Commination, &c. "Turn us, O Lord, &c." being turned into an anthem was solemnly sung . . . I have several times known the organs to play and the quire to sing at the administration of the Sacrament.'—*The Answer and Examination of Nicholas Hobson, singing-man of the Cathedral Church of Durham, aged about 92 years, the 14th of May*, 1642, *Ibid.* pp. 18–20.

'It was ordered that prayers should be sung in the quire, after the same form that we have our ten-o'clock service from the beginning unto the ending with two lessons read. 4. And all the whole members to come in with their gowns and surplices. 6. Then for our ten-o'clock service we were commanded to begin with the ten Commandments, and with the Epistle and Gospel, Creed and anthem, with the collects after, and so an end, for Monday, Tuesday, Thursday, and Saturday. 7. On Wednesday, Friday, and Sunday, to begin with the Litany, the ten Commandments, the Epistle and Gospel, Creed. 8. Then the sermon, and after an anthem the collect, and an end. 9. So that before and after sermons and lectures we have had of late no psalms, but all anthems, and many of the ditties neither in the Bible nor Communion-book. 11. And every Sunday

[1] For other instances of laymen reading the First Lesson, see pp. 33, 34. —Ed. 1902.

two or three copes worn. 12. And for the order of the Communion, when they come first to the Communion-table, at the entering of the door every one doth make a low congie to the altar, and so takes their place. 13. And then the priest goeth up to the Table, and there he makes a low congie. 14. Taketh up the bason, and maketh a low congie. 15. He goeth to all the communicants, the quire excepted, and taketh the offerings in that bason; he goeth up to the table, maketh a congie, and setteth down the bason. 16. Then he goeth to the end of the Table, and beginneth the exhortation, and goeth on until he cometh at "Lift up your hearts," that he singeth, and the quire answereth, singing in strange tunes, so far as priest and answer goeth: then for the rest, one of the priests reads some part of it at the end of the Table. 17. And another sitting on his knees at the middle of the Table, and after the prefaces, the priest begins, "Therefore with angels and archangels," until he come to the three Holies, and then the quire singeth until the end of that: so in order he doth administer the Communion.'—*Testimony of Richard Hutcheson, singing-man and organist of Durham, Ibid.* pp. 26, 27. Usages attributed to the Caroline Divines.

'Durhamers would not suffer the sacrament of Baptism to be ministered without an hideous noise of organs and singers, with the sight also of many brave images on the font. . . . Bishop Neale's chaplains, Cosin, Lindsell, James, Duncan, &c., all bowing to the altar a comely gesture, and they practise it very often and profoundly, especially at their coming in and going out. . . . The representation of the death and passion of Christ is an action of humiliation, of sorrow, and weeping. Why then should our cathedral priests of Durham, pompously and gloriously attired in sumptuous copes embroidered with images, come to a brave painted altar[1] with pipers and

[1] The words, "altar" and "high altar" were often used in the seventeenth century to signify the surroundings of the altar, including the reredos. Probably the reredos is what is intended here. See also p. 25*n*.—Ed. 1902.

Usages attributed to the Caroline Divines.

singers, making delicate melody in such a time of humiliation?'—*Ibid.*

'Whereas the rubric saith, chancels shall remain as they have done in times past, our new-fangled Durhamers, and other country priests (following their example) have made *cancellos inter cancellos*, chancels within chancels, that is, an enclosure, to divide their altar eastward from the quire, as the *Sanctum Sanctorum* was separated with curtains from the rest of the Temple. Who ever heard of two chancels in one church, till Durhamers invented it? contrary to this rubric and the example of all churches in England in former times. So that they have a holy church, a more holy chancel, and at the east end thereof a most holy enclosure where the altar must stand, into which no man or woman may have access but priests only.'—*A Catalogue of Superstitious Innovations, &c., brought into Durham Cathedral*, p. 14, 4to. 1642.

'To this [Smart's charge, &c.] Dr. Cosin put in his answer, as far as he was concerned himself, upon oath; and proved it so well, even by Smart's own witnesses, that Mr. Glover, one of Smart's lawyers, told him openly at the bar of the House of Lords, that he was ashamed of him, and could not in conscience plead for him any longer. Whereupon the House of Lords dismissed the Doctor, and never sent for him more. As to the particulars of the charge against him, the Communion-table, which is mentioned in it, was set up by the Dean and Chapter, Mr. Smart himself being at that very time one of them, before Dr. Cosin was Prebendary there, or had ever seen the country: and the whole appurtenances, and all the rest put together, did not cost above £200, as appeared by the Chapter-accounts. The copes also were brought thither before ever Dr. Cosin had any relation to the church, and whilst Mr. Smart himself was not only Prebendary there, but allowed his part of the charge towards them, as appeared by the Act book. As for the picture of the Trinity on any of the copes of the church, there was no

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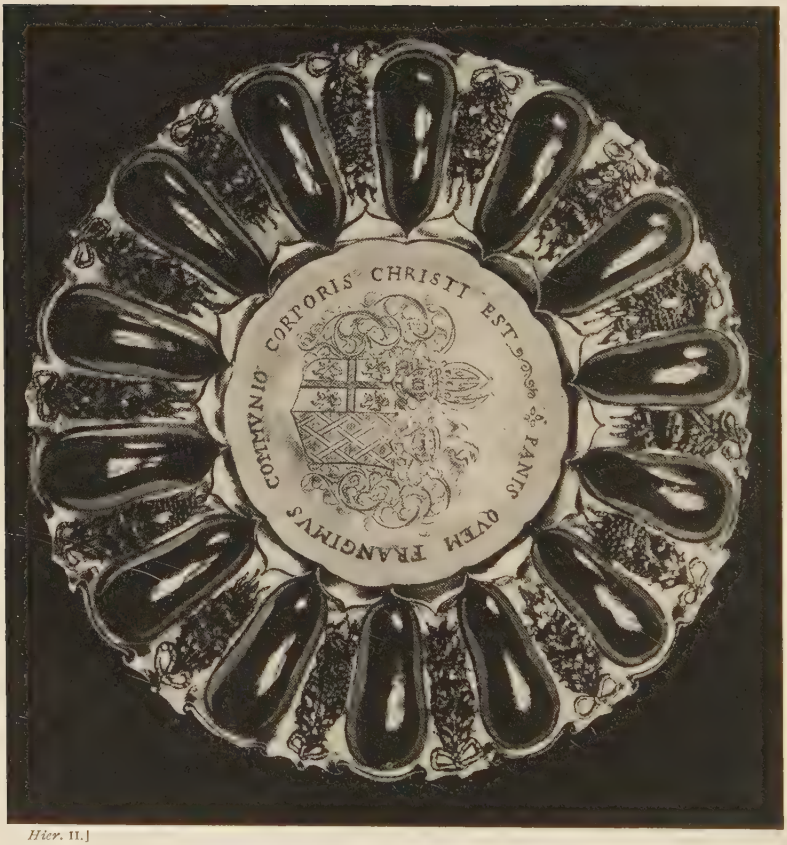
PLATE XI.] [*To face page* 229.



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such thing there in all Dr. Cosin's time, nor ever had been as far as could be learned. One of them indeed was embroidered with the story of the Passion ; but that which the Doctor himself wore, was only of plain white satin. The image of Christ, &c. which was said to be upon another of the copes, was nothing but the top of Bishop Hatfield's tomb, set up two hundred years before Dr. Cosin was born ; and that too, standing thirty feet high, appeared not ten inches long ; and so could hardly be discovered with any distinction, by those who were not before advised what it was. As to the two hundred candles, they were more than had been used all over the church in any day, and no more were lighted on Candlemas-day at night, than on any other holy-day, and sometimes less were set up that night, than there had been on others. Nor did the Doctor ever forbid the singing of psalms, but used to sing them himself at morning prayers.'—*Walker's Sufferings of the Clergy*, II. 59.

Usages attributed to the Caroline Divines.

* 'It would appear from a statement in Smart's Common-place book, which seems to be corroborated by an entry in the Chapter Books in Cosin's hand-writing, that vestments, properly so called, or chasubles, had previously been in use in Durham Cathedral. Smart, of course, writes with scorn and ridicule respecting the particular vestments to which he refers, but he is clearly describing chasubles in the extract we are about to give. He says, "that is not a decent cope which is no cope at all, but a gay curtal'd vestment, reaching scarse down to the knee, of which our Durhamers had 2, condemned and forbidden by the Bishop in his Visitation, and some other of the praebendaries, which tearmed them jackets, tunicles, heralds' coats, etc., etc." (Rawl. MSS.). Cosin's entry in the Acts of Chapter is as follows : "It is further agreed that the three vestments, and one white cope, now belonging to the Vestry of this Church, shall be taken and carried to London, to be altered and changed into fair and large copes, according to the Canons and Constitutions of

Usages attributed to the Caroline Divines.

the Church of England. And that allowance shall be made to the Treasurer of the money that shall be expended therein by the direction of the Lord Bishop of Durham." This entry is dated 12 June, 1627.[1] It is probable that the Bishop conceived that copes more literally fulfilled the obligation of the Canon than the vestment or chasuble, and it is more than probable, also, that, for obvious reasons, there would be less prejudice against the use of the former than the latter. For it is worthy of note that Smart, bitter Puritan though he was, does not appear to have objected against the use of the cope *per se*, provided it were what he calls "a *decent* cope." "I blame them not," he says, "for buying copes, if they had been such as the Church of England allows, to witt, decent copes, but for procuring and using undecent and unlawfull copes." Their "undecency" and "unlawfulness" appears, from what follows, to have consisted in the richness and costliness of their embroidery, and in the imagery which adorned them, and, worse than all, in the fact that the very identical vesture with which he was bidden to clothe himself, had once been actually worn by a priest of the unreformed Church. *Cf.* also his Sermon, p. 25.'—*Bp. Cosin's Correspondence*, i. 170 *n.* *Surtees Soc.* 1868.

Proceedings against certain Caroline Divines, for the use of Altar-lights

*'In 1628 proceedings were instituted at Durham, under the Act of Uniformity itself, against several of the prebendaries of the cathedral on the charge of offences in matters of ritual [ceremonial]. Section xvii. of that Act invested the Judges of Assize with "full power and

[1] It seems probable that the chasuble, etc., were retained at Durham till *c.* 1625. The Act of the Chapter mentions 'the three vestments'; Smart refers to some of the Prebendaries calling them 'tunicles.' It is therefore not improbable, that 'the three vestments' were the chasuble, the dalmatic, and the tunicle, used as of old by the three sacred ministers at High Mass.—Ed. 1902.

authority in every of their open and general sessions to enquire, hear, & determine all and all manner of offences that shall be committed or done contrary to any article contained in the Act." Usages attributed to the Caroline Divines.

'Accordingly one of the prebendaries, P. Smart, preferred against Dr. Burgoyne, Mr. Cosin and others, four indictments of "superstitious ceremonies" and "contrary to the Act of Uniformity"—viz., to section iv., which prohibits "other rite, ceremony, order, form or manner . . . than is mentioned or set forth in the said book."

'One of these indictments was "that they use wax lights and tapers." The "articles or instructions for articles against Mr. Cosin" and others, afterwards delivered to Bishop Harsnett (*Surtees, Cosin Corresp.*, vol. i., p. 161), specify (*art.* 3) "tapers burning and not burning on the Communion Table."

'The grand jury found nothing. The Judge, Sir James Whitelocke, Chief Justice of Chester, and one of the Judges of the King's Bench, "rejected the indictment in open court, letting the country know that he knew no law whereon they should be grounded." He added that he "himself had been an eye-witness that all things were done in decency and in order."—(*State Papers, Domestic Series, Chas. I.*, vol. cxiii. 19, *Calendar* p. 259).

'A letter of the prebendaries (*State Papers ut sup.* 65, *Parker's Introduction*, cccxxxii.) gives a similar account of the "indictment at our last assizes concerning the ornaments of our Communion Table, &c. . . . All which by the commandment of our worthy judge, Sir James Whitelocke, after he had himself been in the church and viewed the particulars, were rejected and thrown out of the Court." It was then "supposed that Smart was minded to prefer a bill against them in Parliament."

'In July, 1629, Smart again indicted Burgoyne and Cosin under the Act of Uniformity at Durham before Sir Henry Yelverton, who was Judge of the Common

Usages attributed to the Caroline Divines.

Pleas, a strong Puritan as he openly declared. Of this second set of indictments the fourth was "for using the wax lights in the Church." On July 19 the prebendaries had an interview with Sir H. Yelverton, and urged that their practice was not "against the law." However, on the next day the Judge in his charge to the jury laid down that the prebendaries "might be in Court indicted," and the jury found accordingly.

'But afterwards in Court the Judge "stayed the indictments" and forbade them to be filed, and said, "I must tell you I see no such direct law whereon to ground them now that I have considered of it" (*State Papers, Dom. Ser., Chas. I.*, cxlvii. 15, 35, *Cosin Corresp.* i. lxxxvii.).

'These two cases therefore exhibit the ruling of two competent judges in 1628 and 1629 in proceedings regularly taken under the Act of Uniformity itself, that the "using of the wax lights in the church," which undoubtedly were lighted, was not contrary to the Act of Uniformity or to any statute.

'With these two precedents the action taken in the proceedings against Laud agrees. Prynne, who was appointed with a committee by the House of Commons to manage the impeachment, was a learned and expert lawyer.

'In the articles of "evidence to prove the first general part of the charge" he formally "prosecutes" the use of the credence table, the cope and organs, the crucifixion in stained glass, the standing at the Gloria Patri, the bowing at the name of our Lord, and the use in question of lighted tapers. With these he speaks of "our parish churches & chapels" as being "all miserably defiled" (*Prynne, Complete Hist.*, p. 64, 1646).

'The articles set out generally that (p. 62) our statutes, homilies, injunctions, canons, writers, condemn altars, tapers, crucifixes, and (p. 123) state the specific charge of "two silver candlesticks with tapers in them on the altar."

'With regard to these last, the pleas are (1) that the

use of lights "burning by daylight" in the King's chapel was no defence, as they ought to have been extinguished there also; (2) that the archbishop his predecessor had not used them; (3) that they were expressly prohibited by injunctions of Queen Elizabeth (1559), 3, 23, 25; (4) and by the homily against peril of idolatry (*Q. Eliz.*, 1563, *part* 3, pp. 50, 51. 207 ff. *Oxfd. ed.*). Usages attributed to the Caroline Divines.

'Taking pleas (3) and (4), which refer to authoritative documents:—The language of the homily, considered as evidence, is seen to be really directed against candles before images, shrines, etc., though it is scarcely consistent with any common use of lights in daylight service. It has however no claim to legal authority. The injunctions of Queen Elizabeth . . . relate to ceremonies and usages otherwise illegal, and not to altar lights. No judgment apparently was given upon the lights.

'The important point to notice is, that Prynne does not proceed upon the Act of Uniformity. There can scarcely be clearer evidence, that it was not held by him and the committee, that the Act had made the lights illegal.

'At the same time it would appear from the statements in the same Articles of Evidence, that there were at least many places in which they were lighted. (*Prynne*, *loc. cit.*)

'Thus far, up to the time of the Commonwealth, no proof has been found that the two lights, which had been retained by the same authority in Edward VI.'s reign which operated to remove all the other lights, had ever been pronounced, even when attention had been directed to them specially by Parliamentary and other prosecutions, to be contrary to the Act of Uniformity or to any statute; or to have been abolished by any authority, or to constitute a ceremony; or to have been abused to superstition, no symbolic sense or meaning having ever at any time been attached to them, except that "Christ is the Light of the world."

'They were from time to time attacked as Romanising, or as in themselves unreasonable, but when the

Usages attributed to the Caroline Divines.

plea of illegality was brought up, it was rejected and not revived.'—*Archbishop Benson in the Bishop of Lincoln's Case*, pp. 164 ff., *ed. E. S. Roscoe. Lond.* 1891.

Selections from the Visitation Articles of Archbishop Laud and Bishop Cosin

* 1634. 'The dean and prebendaries are to wear square caps in the church.'—(*Canterbury.*)

1635. 'That hoods, square caps, and surplices be constantly used, according to the canon in that behalf provided, by the dean, residentiaries, petty canons, and other ministers belonging to your church, whensoever they come to administer, or hear divine service.'—(*Worcester.*)

1635. 'That your minor canons, though not graduates, do wear square caps together with surplices, when they come to administer divine service in your quire.'—(*Norwich.*)

1635. 'That none of your prebendaries, residentiary or at large, do at any time come into your quire to hear divine service or sermons, without a surplice, or without square caps, and hoods fit for their degrees.'—(*Chichester.*)

1636. 'That square caps as well as surplices and hoods be daily used by all those of your quire who ought to wear them without any omission.'—(*St. Paul's, London.*)

1637. 'That with all convenient speed some copes be procured by the dean and chapter for the service of the church.'—(*Worcester.*)

1637. 'That whereas the lord bishop hath bestowed a very fair upper front for the altar or communion table, his lordship may be pleased to bestow a lower front also, or in case he refuse so to do, then the dean and chapter shall procure or make a lower front for the said use, answerable to the upper front so given as aforesaid. And also shall procure or cause to be made a pall or cover-

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Usages attributed to the Caroline Divines.

ing for the middle part of the said altar or table for the decent adorning of the same.'—(*Worcester.*)

1635. 'That no fellow, or others belonging to your college, of what degree soever, presume to come to your chapel without his cap and hood.'—(*St. Mary's College, Winchester.*)

—*Visitation Articles, Injunctions and Orders, of Archbp. Laud. Works*, v. 456, 481, 483, 485, 488, 490, 491, 496. *Lib. Anglo-Cath. Theol.*

* 'Doth the Master of the Quiristers attend Divyne service dayly in the Quire habit, as the other Singing-clerkes doe, and looke that all the Quiristers doe the same, every one keeping their gownes and surplices cleane?'

'Are the severall tymes of Morneing, Evening, & Communion servyce distinctly kept? And doe every one that are bound to come thereunto, put on their habits of surplices, tippets, and hoods,[1] according to their degrees and qualityes?'

—*Articles of Inquiry exhibited to the Dean, Prebendaries, Minor Canons, etc., of Durham Cathedral, at the first episcopal visitation of Bp. Cosin*, July 19, 1662, qu. *Miscellanea*, pp. 255, 256. *Surtees Soc.* 1860.

* 'Have you in your vestry a hood or tippet for the Minister to wear over his Surplice, if he be a graduate?'

—*Articles of Inquiry exhibited to the Ministers, etc., of every Parish within the Diocese of Durham, by Bp. Cosin in* 1662. *Works*, iv. 508.

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[1] For further allusion to the simultaneous use of hood and tippet, see pp. 82, 249.

It is to be observed that, whilst Bp. Cosin in 1662 and 1665 enquires whether the hood AND tippet are worn in the Cathedral Church of Durham, he asks in the former year, in the next extract above, whether the hood OR tippet is worn in the parish churches of the diocese.

Mons. César de Saussure, in his *Foreign View of England in the Reigns of George i. and George ii.*, p. 213. *Lond.* 1902, wrote, in 1727,—'All the dignitaries of the Church and the chaplains wear a long scarf of silk hanging over their shoulders, the two front parts falling to the hems of their robes. I need not add that these garments are black.'

The following is evidence of the use of hood and tippet in 1843:—

Usages attributed to the Caroline Divines.

* 'Are the severall times of Morning, Evening, & Communion Service diligently kept? And do every one that are bound to come thereunto put on their habits of surplices, tippets and hoods, according to their degrees & qualities?'

'Surplices are used by all, hoods by the Petty-canons that are Graduates (though the Canon dispense with them), and tippets also, with hoods, by the Deane and Prebendarys. Some, who are not Graduates in Divinity, seeme to weare hoods belonging to such Graduates.' —*Articles of Inquiry exhibited to the Minor Canons, etc., of the Cathedral Church of Durham, by Bp. Cosin, July* 17, 1665, with *Fragment of the Answer of the Dean and Prebendaries. Bp. Cosin's Correspondence*, ii. 114, 117. *Surtees Soc.* 1870.

* 'Given Mrs. Wrenn to buy cambrike for bands for my Lord, 9*s*.'—*Extracts from Bp. Cosin's Household Book. Ibid.* ii. 340.

'Popish Practices' so-called attributed to the Caroline Divines

'In this behold the mind of our men. They tell us first, that kirk-yards, by prayers and by conspersion of

'In Cathedral and Collegiate Churches, all the members wear surplices at all times: because all are in these places the perpetual Ministers of Divine Service. Hoods are worn by all graduate members. They differ in colour and materials, according to the degree of the wearer. These distinctions, however, do not mark the Clerical order. There is one part of the dress, not prescribed indeed by any regulation, but immemorially worn by Capitular Members, Doctors of Divinity, and Chaplains of noblemen; by all members of Trinity College, Dublin, who serve, or have served the collegiate office of Dean; and now generally by all Clergymen in London, Dublin, in many Cathedrals, and certain of the principal towns. This is the scarf, or tippet, (the latter being the term used for it in Ireland). . . . We have the authority of a learned bishop (Bishop Jebb, in his *Charge to the Clergy of Limerick*), for recommending its general use by the Clergy; and, indeed, decency would seem to require its adoption by those in orders, to distinguish them from laymen.' (*Jebb, Choral Service*, p. 215. *Lond.* 1843).

The simultaneous use of hood and tippet rests on no enactment of any rubric or canon of the Church of England, but merely on custom.—Ed. 1902.

holy water, must be made holy ground ; that before the episcopal consecrations, no christian burial may be made therein, but after that the bishop hath used the pontifical ceremonies thereupon, no heretic, no schismatic, no excommunicate person may be brought there, no worldly, no common action there performed without the profanation of the holy place : again they shew us that the church, by the bishop's anointing some stones thereof with oil, and sprinkling others with water, and using from the Roman pontifical some more prayers, some more ceremonies upon it, becomes a ground more holy : that before these consecrations, though the people of God for many years have met into a church for divine service, yet it is no more holy than a barn, a tavern, a tolbooth ; but after these consecrations there is such holiness in the walls, that even when there is no divine service, men at their coming in and going out must adore, and all the time of their presence stand discovered [uncovered] and never so much as sit down, were the service never so long, except upon great infirmity : that the chancel and altar must not only be dedicate with prayers and unctions, but with lighted candles, burning incense, and many other such toys ; that it must be divided from the church with veils,[1] to keep not only the bodies but the eyes of the laics from beholding the ark and throne wherein the Body of the Son of God doth sit as in a chair of state ; that none but priests must enter there, and that with their triple low adorations at their approaching : that it is a favour for the king or the emperor to win near that place for the short time of his offering : that none of the ceremonies of the popish baptism, neither their salt, their spittle, nor exsufflation are superstitious : that a number of the mass toys, which yet are not in practice in England, yea all the guises of the mass, which can be proven to be ancient, are all to be embraced : that whoever in the public prayers hath

Usages attributed to the Caroline Divines.

[1] Apparently relics of the old Lent vail.—Ed. 1902.

Usages attributed to the Caroline Divines.

their face toward the north, south, and west, must be publicly called upon to turn themselves ever towards the east: that in the church, not only in the time of prayer but at the reading of the Ten Commands, all must fall on their knees, but when the Creed is read all must stand upright on their feet; when the Epistle cometh, all may sit down, but when the Gospel beginneth, all must again rise; during the time of sermon all must stand discovered [uncovered]. That to these and all such pious practices we are obliged by the sole example of the bishops or some few of them, even before the enacting of any law either of church or state.'—*A Large Supplement, &c.*, pp. 85–88, 1641.

* 'The turning of the holy table altar-wise, and most commonly calling it an altar.

'Bowing towards it, or towards the east, many times, with three congees, but usually in every motion, access, or recess in the church.

'Advancing candlesticks in many churches upon the altar so called.

'In making canopies over the altar so called, with traverses and curtains on each side, and before it.[1]

'In compelling all communicants to come up before the rails, and there to receive.

'In advancing crucifixes and images upon the parafront, or altar-cloth,[2] so called.

'In reading some part of the Morning Prayer at the holy table, when there is no communion celebrated.

'By the minister's turning his back to the west, and

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[1] 'In that east church [Eastern Church], the priest standeth, as it were, in a travice, or closet, hang'd round about with curtains, or vails, apart from the people. And after the consecration, when he sheweth the blessed sacrament, the curtains are drawn.' (*Dr. Coles' answer to the first proposition of the protestants, at the disputation before the lords at Westminster*, qu. *Cardwell, Hist. of Confer.* 70.) This note is given in illustration of the usage named above. —Ed. 1902.

[2] This shows that 'altar-cloth' often meant 'frontal.'—Ed. 1902.

his face to the east, when he pronounceth the Creed, or reads prayers.

Usages attributed to the Caroline Divines.

'By reading the Litany in the midst of the body of the church in many of the parochial churches.

'By offering of bread and wine by the hand of the churchwardens or others, before the consecration of the elements.

'By having a *credentia*, or side-table, besides the Lord's table, for divers uses in the Lord's supper.

'By standing up at the hymns in the church, and always at *Gloria Patri*.

'By carrying children from baptism to the altar so called, there to offer them up to God.'

—*Innovations in Discipline: Proceedings of the Committee appointed by the House of Lords in the year* 1641. *Cardwell, Hist. of Conferences*, 272, 273.

1636

'That the said Matthew Wren, being Bishop of Norwich the said year, 1636, in the Tower church in Ipswich, and other places, did in his own person use superstitious and idolatrous actions and gestures in the administration of the Lord's Supper; consecrating the bread and wine, standing at the west side of the Table with his face to the east, and his back towards the people, elevating the bread and wine so high as to be seen over his shoulders, bowing low either to or before them when he, after the elevation and consecration, had set them down on the Table.'[1]—*Articles of Impeachment of the Commons against Matthew Wren*, qu. *Nalson's Impartial Collection*, ii. 402.

[1] This extract is given, not as evidence of usage, but as evidence of the unfairness and untruthfulness of the Puritan faction of the day. In Bp. Wren's *Parentalia*, pp. 103ff., he indignantly denies the gestures imputed to him; referring by name to respectable witnesses for confirmation of his denial, and reprobating in strongest terms the elevation of the Host, as practised in the Roman Church. Upon the subject of the untrustworthiness of the Puritan controversialists, the following words of Mr. Lathbury may suffice:—'The most scurrilous works were allowed to be printed by the

Usages attributed to the Caroline Divines.

'The Scripture alloweth but two Sacraments; the pope addeth five; and our bishops are ambiguous. "Two only," they say, "are generally necessary to salvation," which may clearly intimate that there are *more than two;* though perhaps not absolutely necessary to salvation, or though necessary, yet not *generally* necessary to all men, in all times, states, and conditions whatsoever.

'Our bishops must have priests, altars, a sacrifice, corporals, and what not that papists have; to say nothing of their times and gestures.

'What means such rigid pressing of holy days? bare heads in churches? holy surplices? What mean they else by their holy chalices? holy knives? holy utensils? all which may be so sanctified by a devout priest, that they may become profitable to the souls of those that use them. How then do our bishops differ from papists in administering Sacraments, manner of all ordinances?

'So that a bishop's wearing a surplice, cope, mitre, using the cross, bowing to the altar, and these such things (though they may be errors, yet all these or one of these), makes him not a pope, a popeling, or properly antichristian: but receiving these from the pope's dictates, doing them because he commands, acknowledging his power in commanding,—this makes a papist: and commanding them, pressing them on others in such despotical power, makes a true pope, a real antichrist.'—*A Discourse opening the nature of that Episcopacy which is exercised in England, &c. By the Right Hon. Robert Lord Brooke*, pp. 56, 58. 2nd edit. 4to. 1642.

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parliamentary licencers against Laud and Wren, for the purpose of making them odious to the people; and they abounded in lies and blasphemies, though under the pretence of supporting religion' (*Lathbury, A History of the Book of Common Prayer*, p. 175 *n.* *2nd ed.* 1859).—Ed. 1902.

Lambeth Fair

c. 1641

"*Wherein is sold*
Ceremonies all
Both new and old."

Usages attributed to the Caroline Divines.

"No sooner was the sable darkness past,
And Sol his eye on our horizon cast,
By whose bright beams those clouds dispersed were
Which did benight the land with horrid fear;
But presently the people heard strange fables,
The Bishops went to Lambeth with their bables,
Where a new Fair was lately consecrate
For popish garments, that were out of date:
And when their shops and stalls and booths were made,
With all things fitting for that holy trade,
O' th' tops o' th' standings all, for fear of evil,
Were crosses set, to scare away the devil.
With might and main the people 'gan to flock,
And all were present there by nine o'clock:
The Clerk o' th' Fair was presently bespoken
To give them liberty their stalls to open;
To keep out thieves the keeper's place he deems,
But keeper he was run away it seems:
'Well, let him go,' the Bishops cried, 'what then?
We have a nimble and quick-sighted *Wren*,
Who when he comes can soar and fly about,
To spy, and keep the knavish rabble out.'

The Master of the Fair[1] was called upon,
But answer's made, he to the Tower is gone:
That he was absent it was taken ill,
But sure he went to th' Tower against his will.
'*Proclaim the Fair*,' the Bishops all they cried,
'For we dare hardly longer here abide.'

[1] Archbp. Laud.—Edd. 1848.

Usages attributed to the Caroline Divines.

The Clerk gave leave, the Crier on a hill
Standing, began to cry with voice so shrill—
'*O yes, O yes, I do cry,*
The Bishop's trinkets who will buy ?'
This being done, of Bishops all the crew
Began with speed their wearing robes to shew,
And with extended voice they all did cry—
'Come, customers, see what you lack, and buy :
Here's *vestments consecrate*, all sorts and sizes,
You may have here, if you'll come to the prices.'
'Buy a *Crucifix*,' another loud doth call,
''Twill scare the devil, and preserve your soul. . .
Come, buy *lawn sleeves*—I have no money took,
Here, try them on, you'll like a bishop look. . . .
Come hither, friend, and buy this *silken gown*,
I'm sure you cannot match't in Lambeth town ;
In this same gown did Canterbury's grace
At High Commission shew his graceless face.' . . .
'Come, buy my *crosier-staff*,' another he begins,
''Tis excellent to keep dogs from your shins ;
Pray, sir, let me some of your money take,
And keep this staff for its old master's sake.'
Another comes, as if his back would break,
Burden'd with *vestures*, and 'gan thus to speak :
'Trinkets I have good store within my pack—
I pray you view them, and see what you lack ;
See for your love, and for your money buy,
Name what you want, I'll fit you presently.
My pack it is a wardrobe large and fair,
Wherein are *mitres*,[1] *caps*, rotund and square ;

[1] Does not the fact of mitres and crosier-staffs being mentioned in this satire as belonging to the Caroline Prelates, go far to prove that these ornaments were in actual use at the time it was written ? A similar inference in regard to the mitre may, we think, be made from the following doggerel :—

"I appeared before the Archbishop,
And all the High Commission ;
I gave him no grace,
But told him to his face
That he favour'd superstition.

Usages attributed to the Caroline Divines.

The rar'st Episcopals that ere you see
Are in my pack—come pray you buy of me.
Here's rich embroidered ware, chose where you please,
I have a thousand such-like knacks as these :
Buy this brave *rochet*, buy this curious *cope*,
The *tippet*, *scarf*, they all come from the Pope,
I'll sell them at a rate you cannot lose,
Or else exchange them for a pair of shoes :
I must to Rome, I can no longer stay,
I pray you buy them, I must hence away.'

Then after that, unto this jolly fair,
A little *Wren*[1] came flying through the air,
And on his back, betwixt his wings, he bore
A minster, stuffed with *crosses*, *altars'* store,
With sacred *Fonts*, and rare gilt cherubims,
And bellowing *organs*, chanting curious hymns,
The hallowed Host, dumb Priests, and singing boys,
With antic cringers, and a thousand toys.
Thus, then, this mighty *Wren* unto the fair
Brought his cathedral pack thus stuft with ware,
The door's wide-op't, there thousands came to see
The Romish relicks of the hierarchy—
Where all were set for sale, and at low rate,
Because they 'gan to wax quite out of date.
'Buy my high altars,' he lifts up his voice,
All sorts of *mass-books*, here you may have choice ;
Here's *bells baptiz'd*, will make a dainty sound,
Pray, if you please, step in and ring them round.'

. . . Then cried another, 'Sir, what will you buy ?
I pray step in, sir, do not so pass by.

Boldly I preach, hate a cross, hate a surplice,
Mitres, copes, and rochets ;
Come hear me pray, nine times a day,
And fill your heads with crotchets."
The No Mad Zealot. Rump Songs, p. 239.—EDD. 1848.

[1] Matthew Wren, Bp. of Ely.—EDD. 1848.

Usages attributed to the Caroline Divines.

Here's a *cathedra*, once Saint Peter's chair,
The rarest thing to buy in Lambeth Fair.
The candid *surplice* and the *wedding-rings*,
Pictures for Bibles, and such pretty things ;
Here's the late *Canons*, and the new found *oath*,
To sell *et cetera* I am very loath. . . .
Here's *Ember-weeks*, with thin-chapt *Jack-a-Lent*,
To help you at a pinch when all is spent :
Here's *Holy-days* to sport the time away,
Or *Book of Pastimes* for the Sabbath-day.' . . .
'*Wax candles*, *tapers*,' another cries and calls,
'These brought I with me from Cathedral Paul's ;
They'll scare the devil, and put him to flight,
When he perceives a consecrated light :
When we at matins,[1] and at even-song were,
We had them by us then, devoid of fear ;
They'll bring delight unto your eyes and nose,
They burn so clear, and smell so like a rose ;
And when you think that it hath burnt enough,
Then blow it out, you shall not smell the snuff,
Or else you may on whom you will bestow it,
They'll joy to think a Bishop once did owe it.' . . .
'Come hither, friend, another loud doth call,
I'll sell you here my *Common Prayer-Books* all.' . . .
'I'm broke, I'm broke,' another there did say,
'Come, buy my *hoods*, I can no longer stay :
What mean ye, sirs ? the day is almost spent,
Come buy my trinkets all incontinent ;
Come hither, friend, the price is very small,
I'll sell my *coat*, it is canonical :
Come buy this *mitre*, sir, if you be able,
The virtue of it is inestimable ;
Buy't, sir, and wear it, and then soon, I hope,
You will rise higher, and become a Pope :
I tell you truly, had not fortune left me,
I would have kept it until death bereft me.'

[1] Observe the allusion to lights at Mattins, as of old time.—ED. 1902.

Usages attributed to the Caroline Divines.

It now beginning to grow towards night,
Comes a grave Doctor[1] running in with might;
His courage stout was somewhat now abated,
He brings his *golden slippers consecrated*,
And cries, 'Come buy these slippers here of mine,
They are emboss'd with holiness divine.' . . .
Whilst thus the Bishops there, their guts and they,
Called to their customers to come away,
A messenger came running through the crowd,
And to the Bishops thus he spake aloud:
'Away to Rome, or Tyburn, choose you whether,
I know your shoes are made of running leather;
For all the laws o' th' land you have outrun,
And I come here to tell you what is done:
The Parliament hath pull'd your pride to th' ground,
And by the House three times y' are voted down.' . . .
'Alas!' cried they, 'is all our labour loss?
Others get money, we have but the cross!
For we are crossed in our expedition,
And fly we must, for all Oxford's petition;
Yet, notwithstanding, herein lies our hope,
We shall be entertained by the Pope.'
With that, like men of senses quite bereft,
They ran away, and all their trinkets left,
A friend of mine to me did then repair,
Desiring me to pen this famous Fair,
Which I have done, and have it here to sell,
Come buy the 'Fair' of me, and so farewell."

—*Lambeth Fair, wherein you have all the Bishops' Trinkets sent to Sale*, pp. 1–9, 4to. 1641.

Varia

'In the ancient Church, the child to be baptized was thrice dipped in the font, in the Name of the Father, of the Son, and of the Holy Ghost: semblably is he to be thrice

[1] Probably Dr. Cosin, afterwards Bp. of Durham.—Edd. 1848.

Usages attributed to the Caroline Divines.

aspersed with water on his face (if for fear of danger not dipped, as the Book of Common Prayer appointeth), the priest using those sacramental words.'[1]—*Bp. Montague's Visitation Articles*, 1638.

* 'In the time of King Charles I., Dr. Heylin (*Hist. Sab.* ii. 4) mentions "two services for the morning, on Sundays and Holy-days; the one, beginning at six a clock, the other, at nine: though now" (says he) "by reason of the sloth and backwardness of the people in coming to the house of God, they are in most places joined together." I remember, that long since the Restoration, in the Metropolitical Church of Canterbury, Morning-Prayer was read at six a clock every Sunday in summer, at seven in winter, together with the prayers for King, Royal Family, etc., as on other days: at ten they began the Litany, and after a voluntary, proceeded to the Communion Service and Sermon; and so it is, or lately was, at the cathedral of Worcester.'—*The Clergyman's Vade Mecum*, pp. 12, 13, *Lond.* 1715.

'That there are canonical hours of prayer, which ought to be observed. . . . is the subject-matter of Dr. Cosins his private Devotions, or Hours of Prayer, printed three

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[1] 'Then the priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water thrice. First, dipping the right side; second, the left side; the third time dipping the face toward the font: so it be discreetly and warily done.' (*First Prayer-Book of Edward VI.*).

'Immersion is performed thrice, the person baptized being three several times plunged under water; once at the distinct name of each Person of the Blessed Trinity, Father, Son, and Holy Ghost: which represents both the profession of faith in the Holy Trinity, in whose name persons are baptized, and also Christ's three days burial, and his resurrection on the third day' (*Deacon's Full, True, and Comprehensive View of Christianity*, p. 231. *Lond.* 1747).

'*Deinde accipiat sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina mersione, tantum sanctam Trinitatem invocando, ita dicens.*'

'*N.* Et ego Baptizo te in nomine Patris. *Et mergat eum semel versa facie ad aquilonem, et capite versus orientem:* et Filii: *et iterum mergat semel versa facie ad meridiem:* et Spiritus Sancti: Amen. *Et mergat tertio recta facie versus aquam*' (*Rubric in Sarum Manual—Maskell, Monumenta Ritualia*, vol. 1. p. 23. *Lond.* 1846).—ED. 1902.

Usages attributed to the Caroline Divines.

or four several times one after another, and digested into canonical hours; the practice whereof he not only there pleaded for, but likewise afterwards introduced in Peter House, in the University of Cambridge, (among other his Popish innovations), as was attested upon oath by Mr. Le Greese and others.'—*Canterbury's Doom*, p. 208.

'They said my prayers were in canonical hours, Hora Sexta, and Hora Nona, &c. I enjoined myself several hours of prayer—that, I hope, is no sin: and if some of them were church-hours, that's no sin neither: *Seven times a day will I praise Thee*, was the prophet David's, long before any canonical hours. And among Christians they were in use before popery got any head. God grant this may be my greatest sin.'—*Archbp. Laud's Troubles, &c.*, p. 314.

'The truth is, I [Archbp. Laud] did never like galleries in any church. They utterly deface the grave beauty and decency of those sacred places; and make them look more like a theatre than a church. Nor, in my judgment, do they make any great accommodation for the auditory: for in most places they hinder as much room beneath as they make above; rendering all, or most of all, those places useless by the noise and trampling of them which stand above in the galleries.'—*Answer to Articles by Scottish Commissioners. Ibid.* p. 96.

'There had been a design in deliberation, touching the drawing and digesting of an English Pontifical, to be approved by this Convocation [1640], and tendered to his Majesty's confirmation. Which said pontifical was to contain the Form and Manner of his Majesty's late coronation, to serve for a perpetual standing rule on the like occasions; Another Form to be observed by all Archbishops and Bishops, for consecrating churches, church-yards, and chapels; And a third for reconciling such penitents as either had done open penance, or had revolted from the Faith to the law of Mahomet. Which three, together with the Form of Confirmation, and that

Usages attributed to the Caroline Divines.

of Ordering Bishops, Priests, and Deacons, which were then in force, were to make up the whole body of the book intended. But the troubles of the time growing greater and greater, it was thought expedient to defer the prosecution of it to a fitter conjuncture.'—*Cyprianus Anglicus*, II. iv. 122.

'The woman that cometh to give her thanks must offer the accustomed offerings, &c. In the second of King Edward this rubric was, "The woman shall offer the chrism [the white vesture] which was put upon the child at his baptism, according as has been accustomed." Against which Bucer excepted, and therefore was it altered, 5 Edw., though to this day they generally observe that custom in the north parts of this kingdom.'—*Bp. Cosin's Notes on the Book of Common Prayer*, *Third Series*, *Works*, v. 500.

'On Sabbath-day, [*c.* 1641] when, after the sermon was ended in that cathedral quire, and the psalm after the sermon was begun, the high priest or canon went before, and the low priest or petty-canon behind him, and the vergerer or usher before both ; all three ducking, ducking, ducking, like wild geese, head to tail, as they went from their seats in the quire up to the high altar, where the priests stood until the organs and quire had ceased ; and then the altar-priest began to read out of the service-book the cathedral third service, or afternoon service. But the people sung on still, (the organist having casually called the first part of the 119th psalm) : whereupon the altar-priest called the petty-canon, a priested weaver that waited on him at the altar. Him the grand priest sent down from the altar to bid the people leave singing. The petty-canon called out aloud, "Leave your singing, leave your singing" : but they sung on. Then the petty-canon called out to the priest at the altar, "Sir, they do't for the nonce, they do't for the nonce" ; then one pulled the petty-canon by the surplice behind, and cried out, "You are a weaver" : but another cried out,

"Leave your idolatry": but still the people sung on. All this time the priest stood dumb at the altar, with his service-book, in his surplice, hood, and tippet, and had lost his dinner if he had not come down from the altar and gone home without reading any more altar-service at that time, and left the people singing, who, when the priest was gone from the altar and the quire risen, did all depart home quietly.'—*Culmer's Cathedral News from Canterbury*, p. 18. Usages attributed to the Caroline Divines.

'To pass by the other prelates of this see [Chester], I shall give you only a touch of John Bridgman, the present Bishop of it. . . . To comply with the times, he erected divers stone altars in his diocese, and one in the cathedral at Chester, used in times of popery, which he caused to be digged up out of the ground where it was formerly buried. . . . He ordered all the Ministers in Chester, not only to read prayers, but likewise to preach in their hoods and surplices.'—*The Second Part of the Antipathy of the English Lordly Prelacy both to Regal Monarchy and Civil Unity, &c., by William Prynne*, pp. 290, 291, 4to. 1641.

'The [Roman] rubrick of bowing before the paten and chalice, or Hosty, thereof we have not a word; but punctually our men practise it, giving four *inclinaboes* to the Elements before the act of receiving: the other rubrick for the people's prostration at the elevation of the Hosty they cannot be against, sure their practice is to bow most lowly to the place where the Hosty uses to lie.'—*A Parallel or Brief Comparison of the Liturgy with the Mass-Book, &c.*, pp. 90, 91. 1641.

'An Armenian or mere Montaguist is an animal scarce rational, whose study is to read (and applaud) Peter Lombard and John Duns, before Peter Martyr and John Calvin. . . . His garb or fashion, when he comes from the University, with affectation, is to wear a long cloke and a correspondent cassock, short nowhere but in the waist, which is girt up with a girdle and a knot or rose

Usages attributed to the Caroline Divines.

almost up to his nose: commonly a falling-band; because precisians wear small set-ruffs. His religion is like a confection, compounded of many, the least ingredient being Protestantism; and to believe as the Church doth. . . . His devotion is so conformable to the ceremonies of the Church, that he thinks it impiety to decline the least particle thereof.'—*An Appeal of the Orthodox Ministers of the Church of England against Richard Montague, late Bp. of Chichester, and now Bp. of Norwich*, p. 36, 4to. 1641.

'Upon Thursday before Easter (Ap. 11, 1639), the king [Charles I] kept his Maundy in the cathedral [of York], where the bishop of Ely [Wren] washed the feet of thirty-nine poor aged men in warm water, and dried them with a linen cloth. Afterwards, the bishop of Winchester washed them over again in white wine, wiped and kissed them.'—*Drake's Eboracum*, p. 137.

'The oblation of this day's purification is light: so the day names it, Candlemas day, so your custom celebrates it, with many lights.'—*Dr. Donne's Sermons*, p. 77.

'The Canterburians affirm . . . that the old pious ceremony of burning wax candles in all the churches of England through the whole clear day of her purification ought to be renewed.'

'Extreme unction, if report may be trusted, is already in practice among them.'—*A Large Supplement, &c.*, pp. 62, 79. 1641.

* 'Oct. 27, 1668. I have a greater trouble to give you, which you will receive from my secretary. It is to buy me an Altar-cloth, which I would have rich: one pane thereof to be cloth of gold, the other I thinke of damaske, of a sky colour, if it be not too gawdy. Our Cathedrall hath a purple one of cloth, paned with crimson damaske. Mine I intend for solemne dayes. The length of our Altar is 7 foote, one yard high and one broad. Above the Altar 2 yards to the cornish. But how the

Usages attributed to the Caroline Divines.

cloth is to be fashion'd that I must leave to you. They have a pitifull paire of ordinary brasse candlesticks upon the Altar, which I am asham'd to see, and can indure no longer. Therefore I will give them a paire of faire candlesticks. Truly, Deane, my purse is empty and I cannot doe what I would. But I find in the Inventory of the Church utensils, before they were imbezil'd, a paire of copper candlesticks gilt. Why may I not give the like? If you approve of it, then I must intreate you to bespeake them accordingly. I would have them great and plaine, and double guilt. Pray inquire what such a paire will cost. Guil. Lincoln.'—*Letter from the Bp. of Lincoln to Dean Sancroft*,[1] qu. *Miscellanea*, pp. 217, 218 *n. Surtees Soc.* 1860.

* 'Dec. 12, 1668. Your Grace's Church of Lichfield under the care of your devoted suffragan wants nothing but a few ornaments, which I doubt not to accompass. And for ornaments I have had more sent to mee, and unsought, then I could have expected. In vellet, purple and azure, fiftie pounds worth from the excellent Ladie Levison, to serve for a paraphront, a suffront, and carpet for the Altar. From my Ladie Bagot, most rich pieces of gold and silke, and exquisite imagery for two quishions. . . . Add to these, the most curious piece that I have seen, of purple vellet, flowry gold and silke, to bee placed in the paraphront above the quishion. . . . I must not omit that my Ladie Wolsy's daughters putt together all these ornaments with their cost, industry, and needle.'—*Letter from Bp. Hacket, concerning the decoration of Lichfield Cathedral*, qu. *Ibid.* p. xiv. *note.*

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[1] 'A memorandum is added at the foot of this letter in Sancroft's hand: "Dr. Mapletoft gives 50*l.* for a p. of candlest. double gilt, or if need be 60*l.*" It would appear that a richer garniture for the Altar on "solemne dayes" was then considered perfectly admissible.'—*Ibid. editor's comment.*

Charges of "Popery" made against the Clergy at the Restoration

[Many of the charges brought against the clergy in the following extracts are conspicuously false.—Ed. 1902.]

Charges of "Popery" made against the Clergy at the Restoration.

'Upon these and other reasons it was, that many ceremonies introduced into the mass-books and other popish breviaries, such as ducking and bowing to the east, to the altar, the standing up at *Gloria Patri*, or "Glory be to the Father," &c., at the reading of the Gospels for the day; the wearing of robes, copes, lawn sleeves, or other vestments, (save only a rochet to be worn by an archbishop or bishop, and surplice only by priests and deacons), the wearing of sandals or slippers when men go into churches or chapels; the turning Communion-tables and setting them altarwise (at the east end of the chancel, or setting up altars of stone in that place, whether the congregation can hear or not); women's wearing veils, and offering of chrisomes at churchings, and that at the high altar; the reading of the lessons at one place, and the second service at the altar, which second service was never appointed by the Common Prayer-Book to be used but only at the celebration of the Lord's Supper; the setting up of tapers, of wax, candlesticks, basins and ewers, upon the high altar, and ducking to them every time a man comes into the church or goes out, or stirs while he is in it; (whereas cups, pots, and basins for alms, were never since 5 Edw. VI. to be set there, but at the Communion, nor then to be bowed unto, though the bread and wine were on the table); the wearing of hoods of degrees, and many other such like devices; all which were laid aside in 5, 6 Edw. VI., as appears by the rubrics, and the Act of Uniformity in 1 Eliz. 2 compared together, which allows nothing but what was in the Book of 5, 6 Edw. VI., save only the alterations mentioned in the said Act, as hath been before shewed. . . . But so great is the itch of man's corrupt nature after human inventions in divine worship, and so natural are popish gew-gaws and outward

pompous toys that please the senses, that many of these (which had been laid aside, as above said, in 5, 6 Edw. VI.) and that, at the conference at Hampton-court, it was desired that those ceremonies and rites of the cross in baptism, kneeling at the Communion, the surplice, &c., might be put away; yet such was the violence of the prevailing party at that time, that, having obtained license under the great seal, they in Convocation, an. 1603, recalled sundry of those rejected ceremonies again, and enjoined all students in colleges to wear surplices in time of divine service, Can. xvii., copes by him that ministereth the Sacrament, epistolers and gospellers, according to 7 Eliz. (there being no such statute nor Parliament in 7 Eliz.), and sundry other things, under colour whereof, by degrees, most of those things before cast out, viz. bowing to the east, and to the altar, with the rest before named, were introduced; and now devoutly (or rather superstitiously) observed, without any show or colour of warrant but ancient custom, which, being duly examined, will appear to all to be first used in the popish churches, as too palpably appeareth by the Preface touching ceremonies before alleged.

Charges of "Popery" made against the Clergy at the Restoration.

'Yea, those very men who are so much for these, and not only urge the 18th Canon of 1603, but the Queen's Injunctions, for bowing at the Name of Jesus, which no Common Prayer-Book or statute hath enjoined; yet, in other things, regard not those Injunctions, nor the Book of Homilies, no, nor the Act of Uniformity itself, touching such ceremonies as they have a mind to recall or advance: witness their setting up candles in candlesticks on the high altar, as they call it, and such like superstitions, which the third injunction of Eliz. reckons among those things which tend to idolatry and superstition, which of all other offences God doth most detest and abhor. They must have their antiphons, responds, &c., which the Preface to the Common Prayer-book tells us are laid aside. Not content with this, they must have all (except candles lighted) that are upon the popish altars where mass is

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used, upon their high altars: yea, piping on divers instruments, singing (so as none can understand the matter, but only be tickled with the music), playing upon organs, &c.'—*Reasons shewing the necessity of Reformation, &c., by divers Ministers of sundry Counties in England*, pp. 33–35, 4to. 1660.

'Do they kneel at confession and absolution? So we.

Do they repeat the *Pater noster*, kneeling, after the priest? So we.

Do they stand up and repeat the Apostles' creed? So we.

Do they, upon the reading or singing *Quicunque vult*, or Athanasius' creed, stand? So we.

Do they, upon saying or singing litanies, make responses by the people? So we.

Do they kneel at the altar when they partake of the Eucharist, or Lord's Supper? So we.

Do they, upon the rehearsal of the Ten Commandments, kneel, asking mercy and grace after every command? So we.

Do the priest and people read the psalms alternately, verse by verse?[1] So we.

Do they sit at reading the lessons? So we.

Do they uncover themselves in the churches? So we.

Do they sing their anthems, and canticles, and psalms, and prayers with music, vocal and instrumental, as organs, flutes, viols, &c.? So we in our cathedrals.

Do they bow to the east, and Name of Jesus? So we.

Of all which, not one word in all the New Testament.

Is there not a symbolizing with popery in the places of worship?

The places of our worship are either such as were built and consecrated by papists, which we took from them, retaining the saints' names they were dedicated to, as SS. Mary, Peter, Paul, All-Saints, or such places as we have

[1] Observe this example of Puritan inaccuracy.—ED. 1902.

built by their example, posited east and west: consecrated and dedicated to some saint and angel, and which we take to be more holy than any other place, as they did, and give great reverence by uncovering the head and bending the knee, and upon entrance into it bowing to the east and altar placed therein: and keep the annual feast of dedication, wake or paganalia, as the papists and the heathen before them did. Of all which, not one word in all the New Testament.

Charges of "Popery" made against the Clergy at the Restoration.

Do we not also symbolize with them in the priesthood, who are principally to minister in those places of worship?

Have they superior priests, viz. bishops and archbishops, in the room of the heathen flamens and archflamens, for sacerdotal service in provinces and dioceses? So have we.

Have they inferior priests, distinguished by dignities, names, and services, as deans, chapters, prebends, archdeacons, to minister in cathedrals; and parsons, vicars, and curates, to officiate in parishes? So we.

Have they proper distinguishing habits for the clergy, and particular vestments for their holy ministrations, as albs, surplices, chasubles, amicts, gowns, copes, maniples, zones, &c.? So we.

Of all which, not one word in all the New Testament.' —*A Plea for the Nonconformists, &c., by Thomas de Laune*, pp. 35, 36, 4to. 1684.

'For though the Act for enjoining the Book of Common Prayer forbids, both affirmatively and negatively, any other method or form of service, rites or ceremonies, than is there directed, they [the clergy] are great nonconformists, in disobeying that rule, in several additions in approach to popery, as in their second service, of which a third part of the congregation cannot hear a word. In the minister's reading one verse in the Psalms, and the people another, therein taking the minister's office out of his hands. In the minister's and clerk's reading together with a loud voice the Lord's Prayer, in a way void of

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reverence due to prayer. In the use of organs in the singing of psalms, with other unwarrantable additions, this last being declared against in our Homilies; which Homilies with the thirty-six Articles (confirmed by Act of Parliament, the other three wanting, as I have heard, that sanction) contain the doctrine of our Church; so that these, and other arbitrary additions to our discipline established by law, seem to have been on purpose to hinder devotion, and make the people godless, according to Laud's design, in his Declaration for sports on the Lord's day; for those that cannot read, or have no books, which may be reckoned three quarters of an episcopal congregation, cannot have any benefit, either by reading the Psalms in the manner now used, or by singing with organs; and all the plea for the latter I have heard of is to help the people to sing in tune, to the pleasing of the ear, a very unwarrantable excuse, God requiring all to sing with grace in the heart; and not a few to sing with art, whilst the rest doth not understand what is sung. And to this may be added the endeavouring to make it a superstitious fashion to sit bare during sermon, which is a new imposition brought in by Laud, and not practised above two or three years, before put down by the wise Long Parliament, and so continued till the Restoration of Charles the Second, with whom came in all Laud's practices. And this of sitting bare in sermon time is not known in any other Christian Church: for though the papists are bare in their church out of service-time, whom we endeavour to imitate in that circumstance, yet they are covered during sermon, wherein we outgo them; the reason for which I leave to themselves, confessing I never understood any for the one more than the other.'—*The Providences of God observed through several ages towards this Nation, in introducing the true Religion, &c., by the late Slingsby Bethel, Esq.*, pp. 68–70, 2nd edit. 12mo. 1697.

Spoliation of Canterbury Cathedral

A.D. 1642

'The news was that the troopers fought with God himself in the cathedral quire at Canterbury. But the truth is that on the 26th of August, 1642, some zealous troopers, after they had (by command) taken the powder and ammunition out of that malignant cathedral, they fought (it seems) with the cathedral goods . . . namely, altars, images, service-book, pricksong-book, surplice, and organs : for they hewed the altar rails all to pieces, and threw their altar over and over and over down the three altar steps, and left it lying with the heels upward ; they slashed some images, crucifixes, and pricksong-books, and one greasy service-book, and a ragged smock of the whore of Rome, called a surplice, and began to play the tune of the "Zealous Soldier" on the organs or case of whistles, which never were in tune since. But the cathedralists cried out for their great Diana, and ran to the commander-in-chief with all speed, who presently called off the soldiers, who afterwards sung cathedral pricksong as they rode over Barham Down towards Dover, with pricksong leaves in their hands, and lighted their tobacco-pipes with them ; such pipes and cathedral pricksong did consort well together. . . . As for their altar trinkets, their silver basin and candlesticks, the prelates had hid them from the troopers, but afterwards sold them to a merchant in Canterbury, for fear they should be seized on for the public defence of the kingdom. But when they heard that a sack-posset was eaten out of their cathedral altar-basin, they were much offended that a consecrated basin should be so profaned, and thereupon bought again their basin and candlesticks, which some affirm had tallow candles in them while the sack-posset was in eating. But this was but a forerunner of a more orderly and thorough reformation in that cathedral, which (according to another pious ordinance of Parliament for demolishing monuments

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of idolatry) began upon the 13th day of December last. . . . The cathedral men would not execute that ordinance themselves : they loved their cathedral Jezebel the better because she was painted. . . . But the worthy Mayor and Recorder of Canterbury put on that blessed work of reformation with their speedy warrant, according to that ordinance. When the Commissioners entered upon the execution of that ordinance in that cathedral, they knew not where to begin, the images and pictures were so numerous, as if that superstitious cathedral had been built for no other end but to be a stable for idols. At last they resolved to begin with the window on the east of the high altar, beyond that sainted traitor Archbishop Becket's shrine ; at which shrine to this day may be seen how the stones of the pavement on the sides and ends of that shrine were worn with the kneeling of the idolatrous people, which came on pilgrimage to offer there to that pope-holy saint. But the Commissioners knew not what pictures were in that eastmost window of that cathedral ; and coming to it, the first picture they found there was of Austin the monk, who was the first archbishop of Canterbury that ever was, and so it casually fell out that the image of this archprelate of Canterbury was the first that was demolished in that cathedral. Many window images or pictures in glass were demolished that day, and many idols of stone ; thirteen, representing Christ and his twelve apostles, standing over the west door of the quire were all hewed down, and twelve more at the north door of the quire, and twelve mitred saints set aloft over the west door of the quire, which were all cast down headlong, and some fell on their heads, and their mitres brake their necks. While this work was in hand, in comes a prebend's wife and pleaded for the images there, and jeered the Commissioners viraginously ; but when she saw a picture of Christ demolished, she shrieked out and ran to her husband, who (after she was gone) came in and asked for their authority to do those things : and being answered that there was the ordinance of the King

and the Parliament, he replied, "Not of the King, but of the Parliament if you will." He also pleaded for the images there, and spake in justification of his bowing towards the altar, yea, he would maintain his bowing three times that way, because there were three Persons in the Trinity: a poor argument for a cathedral doctor. He might as well have argued, because he did give thanks for the three parishes or steeples he enjoyed. But after he had disputed awhile with the ministers that assisted the Commissioners in that work, the grand priest complained for want of breath, saying he was ready to faint, and desired to be let out; and indeed he looked very ill. 'Tis true he stood very near the place where Archbishop Becket was cast over headlong; but this man had no cause of fear, not a distasteful or disrespectful word, and was quietly let out as he desired. And then that work of reformation went on. The Commissioners fell presently to work on the great idolatrous window, standing on the left hand as you go up into the quire: for which window (some affirm) many thousand pounds have been offered by outlandish papists. In that window was now the picture of God the Father, and of Christ, besides a large crucifix, and the picture of the Holy Ghost in the form of a dove, and of the twelve apostles; and in that window were seven large pictures of the Virgin Mary in seven several glorious appearances, as of angels lifting her into heaven, and the sun, moon, and stars under her feet, and every picture had an inscription under it, beginning with *Gaude Maria*, as *Gaude Maria sponsa Dei*, that is *Rejoice, Mary, thou spouse of God.* There were in this window many other pictures of popish saints, as of St. George, &c. But their prime cathedral saint, Archbishop Thomas Becket, was most rarely pictured in that window, in full proportion, with cope, rochet, mitre, crosier, and all his pontificalibus. And in the foot of that huge window was a title intimating that window to be dedicated to the Virgin Mary. . . . But as that window was the superstitious glory of that cathedral, as it was

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wholly superstitious, so now it is more defaced than any other window in that cathedral. Whilst judgment was executing on the idols in that window, the cathedralists cried out again for their great Diana, "Hold your hands, holt, holt, heers [sic] Sir, &c." A minister being then on the top of the city ladder, near sixty steps high, with a whole pike in his hand rattling down proud Becket's glassy bones (others then present would not adventure so high), to him it was said, "'Tis a shame for a minister to be seen there"; the minister replied, "Sir, I count it no shame but an honour. My master whipped the living buyers and sellers out of the temple; these are dead idols which defile the worship of God here, being the fruits and occasions of idolatry." Some wished he might break his neck, others said it should cost blood; but he finished the work, and came down well, and was in very good health when this was written. Many other images were defaced in other windows there, several pictures of God the Father, of crucifixes, of men praying to crucifixes and to the Virgin Mary; and images lay on the tombs, with eyes and hands lifted up; and right over them was pictured God the Father, embracing a crucifix to which the image seemed to pray. There was a cardinal's hat, as red as blood, painted in the highest window in that cathedral within Bell-Harry steeple, over the quire door, covering the archbishop's arms, which hat had not so much respect shewn it as Cardinal Wolsey's hat had at court,—it was not bowed to, but rattled down. There were also many huge crosses demolished, which stood without the cathedral, four on Bell-Arundel steeple; and a great idol of stone, which stood on the top of the roof of that cathedral, over the south door under Bell-Harry steeple, was pulled down by one hundred men with a rope. In the fall it buried itself in the ground; it was so heavy and fell so high. This image had a great brazen cross in his hand; it was the statue of Michael the Archangel looking straight to a lane right over against it in Canterbury, called Angel-lane. There was demolished,

also a very large stone image of Christ, over which was the image of the Holy Ghost, in the form of a dove. This idol stood right over the great cathedral south gate, next the Bull-stake. This image was pulled down with ropes ; at first the head began to shake and nod to and fro a good while ; at last it fell off two hours before the body, which was rivetted to the wall with iron bars. The papists report it was a miracle ; that the image nodded the head to reprove those that pulled it down. One said then it was a shame they should pull it down in such a base manner. This image (amongst the rest) was the means of much idolatry : men, now living, testify that they have seen travellers kneel to it in the street as they entered the cathedral, which is continually visited by outlandish priests, who daily commit idolatry in that cathedral. And yet how many that profess love to true religion and hatred of idolatry, are now zealous for those images, which are monuments and instruments and occasions of idolatry, the continuance whereof hath been our great sin, shame and misery. But (say some) the windows and monuments were precious : but we read (Deut. xiii. 6), if any (though never so near or dear unto us) move us to idolatry, we are commanded by God himself to stone them to death, our eye must not pity them : must we not spare a living man, made little inferior to the angels, but must rend and maul him with stones, and shall we stomach the battering and defacing of dead images, that are not only monuments of, but enticements to, idolatry ? Shall we glamour and clamour as they that shall lament the final fall of Babylon (Rev. xviii. 16) ? . . . Shall we say, " Alas, that great cathedral—oh, the goodly painted windows—oh, the golden tabernacle-work—oh, the glorious glory-cloth—oh, the costly copes, basins, and candlesticks—oh, the rich hangings—oh, the archbishop's consecrated chair ? " . . . The last execution against the idols in that cathedral was done in the cloister, divers crucifixes and mitred saints were battered in pieces there ; St. Dunstan's image pulling the devil by the nose

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was pulled down devil and all. . . . Thus a vial is now poured out upon this cathedral, or seat, or throne of the beast; and though they gnaw their tongues for pain, yet I do not hear that they repent them of their prelatical and malignant ways, to give God the glory.'—*Culmer's Cathedral News from Canterbury*, pp. 19–24.

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A.D. 1643

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'The Cathedral church of Peterborough was very famous formerly for three remarkable things—a stately front, a curious altar-piece, and a beautiful cloister. The first of the three doth still remain, a very goodly structure, supported with three such tall arches as England can scarce shew the like. The two last are since destroyed by sacrilegious hands, and have nothing now remaining but only the bare memory of them. In this place, I think I may say, began that strange kind of deformed reformation, which afterwards passed over most places of the land, by robbing, rifling, and defacing churches: this being one of the first which suffered in that kind. Of which you may take this following account from an eye-witness, and which, I suppose, is still fresh in the memory of many surviving persons.

'In the year 1643, about the midst of April, there came several forces to Peterborough, raised by the Parliament in the associated counties, in order to besiege Croyland, a small town some seven miles distant, which had a little before declared for the king, and then was held a garrison for him.

'The first that came was a foot regiment, under one Colonel Hubbart's command; upon whose arrival, some persons of the town, fearing what happened afterwards, desire the chief Commander to take care the soldiers did no injury to the church: this he promises to do, and

gave order to have the church doors all locked up. Some two days after comes a regiment of horse, under Colonel Cromwell, a name as fatal to minsters as it had been to monasteries before. The next day after their arrival, early in the morning, these break open the church doors, pull down the organs, of which there were two pair. The greater pair, that stood upon a high loft over the entrance into the choir, was thence thrown down upon the ground, and there stamped and trampled on, and broke in pieces, with such a strange, furious, and frantick zeal, as cannot be well conceived but by those that saw it. Spoliation of Peterborough Cathedral.

'Then the soldiers enter the choir; and there their first business was, to tear in pieces all the Common-prayer Books that could be found. The great Bible, indeed, that lay upon a brass eagle for reading the lessons, had the good hap to escape with the loss only of the Apocrypha.

'Next they break down all the seats, stalls, and wainscot that was behind them, being adorned with several historical passages out of the Old and New Testament, a Latin distich being in each seat to declare the story. Whilst they are thus employed, they chance to find a great parchment book behind the ceiling, with some 20 pieces of gold, laid there by a person a little before, as in a place of safety, in those unsafe and dangerous times. This encourages the soldiers in their work, and makes them the more eager in breaking down all the rest of the wainscot, in hopes of finding such another prize.

'The book that was deposited there was called Swapham, the ledger book of the church, and was redeemed afterwards of a soldier that got it, by a person belonging to the minster, for ten shillings, under the notion of an old Latin Bible.

'There was also a great brass candlestick hanging in the middle of the choir, containing about a dozen and a half of lights, with another bow candlestick about the brass eagle: these both were broke in pieces, and most of the brass carried away and sold.

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'A well-disposed person standing by, and seeing the soldiers make such spoil and havock, speaks to one that appeared like an officer, desiring him to restrain the soldiers from such enormities. But all the answer he obtained was only a scoffing reply, to this purpose, "See how these poor people are concerned to see their idols pulled down."

'So the inhabitants of Peterborough at that time were accounted by these reformers, both a malignant and superstitious kind of people.

'When they had thus defaced and spoiled the choir, they march up next to the east end of the church, and there break and cut in pieces, and afterwards burn the rails that were about the Communion-table. The Table itself was thrown down, the Table-cloth taken away, with two fair books in velvet covers, the one a Bible, the other a Common-prayer Book, with a silver basin gilt, and a pair of silver candlesticks beside. But upon request made to Colonel Hubbart, the books, basin, and all else save the candlesticks, were restored again.

'Not long after, on the 13th day of July, 1643, Captain Barton and Captain Hope, two martial ministers of Nottingham or Derbyshire, coming to Peterborough, break open the vestry and take away a fair crimson satin Table-cloth, and several other things, that had escaped the former soldiers' hands.

'Now behind the Communion-table, &c. [See *Hier. Anglic.* Pt. I. p. 99.][1]

'Over this place in the roof of the church, in a large oval yet to be seen, was the picture of our Saviour seated

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[1] 'The greatest ornament of the choir (and indeed of the whole church) was the high-altar, a structure of stone most exquisitely carved, and beautified with gilding and painting; it was ascended unto by about a dozen steps, and from its basis reared after the manner of a comely wall some six foot high, upon which were several curious pilasters supporting a fair arched roof, whereon were three goodly spires reaching almost to the top of the church, the whole frame dilating itself to each side, all gilded and painted, saving some void plain places, which were anciently filled up with plates of silver.' —*Gunton, Hist.*, p. 97.

on a throne, one hand erected, and holding a globe in the other; attended with the four evangelists and saints on each side, with crowns in their hands: intended, I suppose, for a representation of our Saviour's coming to judgment. Some of the company espying this, cry out and say, "Lo, this is the god these people bow and cringe unto; this is the idol they worship and adore." Hereupon several soldiers charge their muskets, (amongst whom one Daniel Wood, of Captain Roper's company, was the chief,) and discharge them at it; and by the many shots they made, at length do quite deface and spoil the picture. Spoliation of Peterborough Cathedral.

'The odiousness of this act gave occasion (I suppose) to a common fame very rife at that time, and whence Mercurius Rusticus might have his relation, viz. that Divine vengeance had signally seized on some of the principal actors; that one was struck blind upon the place by a rebound of his bullet[1]; that another died mad a little after: neither of which I can certainly attest. For, though I have made it my business to enquire of this, I could never find any other judgment befal them then, but that of a mad blind zeal, wherewith these persons were certainly possest.

'And now I am engaged in telling the story of their impiety and profaneness at Peterborough, it will be no great excursion to step out to Yaxley, a neighbouring town, and mention one thing done there: which was this —On the 10th of June, 1643, some of Captain Beaumont's soldiers coming thither, they break open the church doors,——in the font, and then baptise a horse and a mare, using the solemn words of Baptism, and signing them with the sign of the cross.

'But to return to our reforming rabble at Peterborough.

[1] 'When they had demolished the quire, the East end was the next they aimed at; where one, espying in the roof, right over the Communion-table, our Saviour pourtrayed, coming in glory with his holy angels, and at the four corners four evangelists (none of which they will endure, as knowing how opposite they are unto them), he charged his musket to shatter them down; but, by the rebound of his own shot, was struck blind.'—*Mercurius Rusticus*, pp. 247, 248.

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When there was no more painted or carved work to demolish, then they rob and rifle the tombs, and violate the monuments of the dead. And where should they first begin, but with those of the two Queens who had been there interred; the one on the north side, the other on the south side of the church, both near unto the altar. First then, they demolish Queen Katherine's tomb, Henry the Eighth's repudiated wife: they break down the rails that enclosed the place, and take away the black velvet pall which covered the herse; overthrow the herse itself, displace the gravestone that lay over her body, and have left nothing now remaining of that tomb, but only a monument of their own shame and villainy. The like they had certainly done to the Queen of Scots, but that her herse and pall were removed with her body to Westminster by King James the First, when he came to the crown: but what did remain they served in like manner, that is, her royal arms and escutcheons, which hung upon a pillar near the place where she had been interred, were most rudely pulled down, defaced, and torn.

'In the north side of the church there was a stately tomb in memory of Bishop Dove, who had been thirty years bishop of the place. He lay there in portraiture in his episcopal robes, on a large bed, under a fair table of black marble, with a library of books about him. These men, that were such enemies to the name and office of a bishop, and much more to his person, hack and hew the poor innocent statue in pieces, and soon destroyed all the tomb: so that in a short space all that fair and curious monument was buried in its own rubbish and ruins.

'The like they do to two other monuments standing in that aisle; the one the tomb of Mr. Worm, the other of Dr. Angier, who had been prebendary of that church.

'In a place then called the new building, and since converted to a library, there was a fair monument, which Sir Humphrey Orm (to save his heir that charge and trouble) thought fit to erect in his own lifetime, where he and his lady, his son and wife, and all their children, were lively

represented in statues; under which were certain English verses written, mentioned before in this book: Spoliation of Peterborough Cathedral.

Mistake not, Reader, I thee crave,
This is an altar, not a grave,
Where fire raked up in ashes lies,
And hearts are made the sacrifice, &c.

Which two words, altar and sacrifice, 'tis said, did so provoke and kindle the zealots' indignation, that they resolve to make the tomb itself a sacrifice; and with axes, poleaxes, and hammers, destroy and break down all that curious monument, save only two pilasters still remaining, which shew and testify the elegancy of the rest of the work. Thus it happened that the good old knight, who was a constant frequenter of God's publick service three times a-day, outlived his own monument, and lived to see himself carried in effigy on a soldier's back to the publick market-place, there to be sported withal, a crew of soldiers going before in procession, some with surplices, some with organ-pipes, to make up the solemnity.

'When they had thus demolished the chief monuments, at length the very grave-stones and marbles on the floor did not escape their sacrilegious hands: for where there was anything on them of sculptures or inscriptions in brass, these they force and tear off. So that whereas there were many fair pieces of this kind before, as that of Abbot William of Ramsey, whose large marble grave-stone was plated over with brass, and several others the like, there is not any such now in all the church to be seen, though most of the inscriptions that were upon them are preserved in this book.

'One thing, indeed, I must needs clear the soldiers of, which Mercurius Rusticus upon misinformation charges them with, viz. that they took away the bell-clappers, and sold them with the brass they plucked off from the tombs. The mistake was this: the neighbourhood being continually disturbed with the soldiers jangling and ringing the bells' anker, as though there had been a scare-fire,

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(though there was no other but what they themselves had made,) some of the inhabitants by night took away the clappers, and hid them in the roof of the church, on purpose only to free their ears from that confused noise; which gave occasion to such as did not know it, to think the soldiers had stolen them away.

'Having thus done their work on the floor below, they are now at leisure to look up to the windows above, which would have entertained any persons else with great delight and satisfaction, but only such zealots as these, whose eyes were so dazzled that they thought they saw popery in every picture and piece of painted glass.

'Now the windows of this church were very fair, and had much curiosity of workmanship in them, being adorned and beautified with several historical passages out of Scripture and ecclesiastical story; such were those in the body of the church, in the aisles, in the new building, and elsewhere.

'But the cloister windows were most famed of all, for their great art and pleasing variety: one side of the quadrangle containing the history of the Old Testament; another that of the New; a third, the founding and founders of the church; a fourth, all the Kings of England downward, from the first Saxon king. All which, notwithstanding, were most shamefully broken and destroyed.

'And amongst other things thus demolished in the windows, there was one thing fame had made very remarkable, and that was the story of the Paschal Pickeril. The thing was this: Our Saviour was represented in two places, in the cloister and in the great western window, sitting at his last Supper with his twelve apostles; in one place there was a single fish, in the other three fishes in a dish, set before him. This occasioned that discourse and common talk, I remember I have often heard, of the Paschal Pickeril at Peterborough.

'Now, what should be the meaning of this conceit is left to every one to conjecture. The account I have had

from some was this—that it was the device of some devout and ignorant artist, from a notion he had of the time this last Supper must needs be in, that is, of Lent, and that our Saviour himself was a strict observer of Lent, and eat no flesh all that season; and therefore he took liberty to substitute a fish instead of the Paschal lamb. Spoliation of Peterborough Cathedral.

'Whatever it was, the matter of fact was certain; and that particular piece of glass, wherein the three fishes are portrayed, happened to be preserved in the great devastation, and was committed to my trust by the author of the foregoing history, from whom I had this relation, and is yet to be seen.

'But to proceed. Notwithstanding all the art and curiosity of workmanship these windows did afford, yet nothing of all this could oblige the reforming rabble, but they deface and break them all in pieces, in the church and in the cloister, and left nothing undemolished where either any picture or painted glass did appear, excepting only part of the great west window in the body of the church, which still remains entire, being too high for them and out of their reach. Yea, to encourage them the more in this trade of breaking and battering windows down, Cromwell himself (as it was reported) espying a little crucifix in a window aloft, which none perhaps before had scarce observed, gets a ladder, and breaks it down zealously with his own hand.

'But, before I conclude the narrative, I must not forget to tell how they likewise broke open the Chapter-house, ransacked the records, broke the seals, tore the writings in pieces, especially such as had great seals annexed unto them, which they took or mistook rather for the Pope's bulls. So that a grave and sober person coming into the room at that time, finds the floor all strewed and covered over with torn papers, parchments and broken seals; and, being astonished at this sight, does thus expostulate with them: "Gentlemen," says he, "what are ye doing?" They answer, "We are pulling and tearing the Pope's bulls in pieces." He replies, "Ye are much mistaken:

Spoliation of Peterborough Cathedral.

for these writings are neither the Pope's bulls, nor anything relating to him; but they are the evidences of several men's estates,—and in destroying these you will destroy and undo many." With this they were something persuaded, and prevailed upon by the same person to permit him to carry away all that were left undefaced; by which means the writings the church hath now came to be preserved.

'Such was the soldiers' carriage and behaviour all the time during their stay at Peterborough, which was about a fortnight's space. They went to church duly, but it was only to do mischief, to break and batter the windows and any carved work that was yet remaining, or to pull down crosses wheresoever they could find them; which the first founders did not set up with so much zeal as these last confounders pulled them down.

'Thus, in a short time, a fair and goodly structure was quite stripped of all its ornamental beauty, and made a ruthful spectacle, a very chaos of desolation and confusion, nothing scarce remaining but only bare walls, broken seats, and shattered windows on every side.'—*Gunton's History of the Church of Peterborough*, pp. 333–338.

Coronation of Charles the Second

Coronation of Charles II.

NOTE. The English Coronation Service may be said to have reached its most elaborate development in the early part of the 14th century. This particular recension of it, known as that of the *Liber Regalis*, was first used, it is believed, at the coronation of Edward ii. It continued unaltered through all the changes of the 16th century, and was used in Latin for Queen Elizabeth. It was translated into English for James i. with practically no alteration, except that the Holy Eucharist was celebrated according to the English rite of the Book of Common Prayer, and not according to the Latin form in the Westminster missal. The same service was used for Charles i. and for Charles ii. Thus we find that the men who gave us the Prayer Book, as we now have it, crowned Charles ii. with the same form and with the same ceremonies as were used in the 14th and 15th centuries. In 1685, James ii. refused to receive Communion at the hands of the English clergy; the Archbishop of Canterbury (Sancroft) was requested to omit the Eucharist and abridge the service. He took the opportunity of altering most of the

prayers in accordance with the literary taste of the day. At the Revolution he refused to take the oaths, and it fell to Compton, the Bishop of London, to revise the service for William and Mary. Compton restored the Communion Service, but arranged that the Coronation, instead of preceding it, as hitherto, should take place after the Creed. In this he reverted (consciously or unconsciously) to the oldest known Saxon Coronation Service. Some of his changes were for the better, others for the worse. The Coronation Service as it left his hands is that which came down through the 18th century, and was used for Queen Victoria, and, with slight alteration, for King Edward vii. Coronation of Charles II.

The service described below is that of Charles ii., and represents the practice of the Caroline divines in the matter—viz., to adhere to the mediæval form without alteration. None of the alterations made at the Revolution period had any doctrinal significance, except the omission of the Communion Service, which was at once rectified ; and, in spite of those alterations, much of the ceremonial here described was used all through the 18th century down to our own day. The word "altar" has always been used : so too the frontals and copes ; the later rubrics directed bowing to the altar. Lights were used before William iv.

But the especial point to notice is, that the doctrine has always remained the same. The kings of England since the Reformation, as well as before it, have been consecrated at their coronation to an ecclesiastical office, and invested with the sacred character. The language of the consecratory prayers is unmistakeable ; the order of the service closely follows that for the consecration of a bishop ; the king is anointed, and anointed with a compound oil ; he is vested with ecclesiastical vestments ; he serves the celebrant with the sacred elements at the offertory. All this, with the teaching as to the sacramental nature of unction and of ordination, and the symbolical use of the vestments and regalia, not only survived the Reformation, but went on again and again, with the full concurrence of the post-Reformation authorities.

If we look at the Church as a whole, we shall find that it is only theologians and canonists who wish to uphold the ultramontane view of the papal claims who deny the ecclesiastical character of consecrated kings.

The late Very Rev. Archimandrite Eustathius Metallinos, priest of the Greek Church in Manchester, in his book *Imperial and Royal Coronation* (London, Henry Frowde, 1902), wrote as follows :—"The προχείρισις, therefore, not only invested the kings with the ecclesiastical office of *deputatus*, but also conveyed upon them a sacred character. . . . They [i.e. kings] had no small jurisdiction in the affairs of the Church, and were by her highly respected." He explains at full length the doctrine of the Holy Orthodox East with regard to kings and their relation to the Church—teaching which is exactly like that of the English Coronation Service. It is important to bear this in mind, when it is claimed that such teaching is a modern invention or a mere mediæval fad. In the West, it has not only the support of England, but also of the Gallican school of canonists in France, and indeed of all who have not been infected with the ideas of the papal canonists.

The text of the service used for Charles i.—the same as that used for Charles ii.—may be found in *English Coronation Records*, ed. by L. G. Wickham

Coronation of Charles II.

Legg, and in *The English Coronation Service*, F. C. Eeles, and (from other MSS.) in *The Manner of the Coronation of King Charles i.*, Henry Bradshaw Society.

'Upon Tuesday, the 23rd of April [1661], being St. George's-day, about half an hour after seven in the morning, the King entered into his rich barge, took water from the Privy-stairs at Whitehall, and landed at the Parliament-stairs : from whence he proceeded up to the room behind the Lords' house, called the Prince's lodgings ; where, after he had reposed himself for a while, he was arrayed in his royal robes of crimson velvet furred with ermine. By which time the nobility being assembled, robed themselves in the Lords' house and Painted-chamber.

The Judges also, with those of the long robe, the Knights of the Bath, and gentlemen of the Privy-chamber, met in the Court of Requests.

After some space, the king's heralds and pursuivants began to set the proceeding in order, each of them taking his share assigned in chapter (held at the Heralds'-office the evening before), and thence directed all the before-mentioned degrees (except the nobility) down into Westminster-hall, where the rest of the proceeding attended, and from whence the march began.

About half an hour after nine, the nobility (having been first called over in the Painted-chamber) proceeded, each according to his rank and dignity, in their robes and coronets, before the King, through the Court of Requests, into Westminster-hall, ascended up to the state, which was raised at the west end, and placed themselves upon each side thereof.

His Majesty being set in his chair, under a rich cloth of state, first, Sir Gilbert Talbot, the Master of the Jewel-house, presented the sword of state, as also the sword called Curtana, and two other swords, to the Lord High-Constable, who took and delivered them to the Lord High-Chamberlain, and he (having drawn the last) laid them upon the table before the King.

Then the said Master of the Jewel-house delivered likewise the spurs to the Lord High-Constable, and he again the same to the Lord High-Chamberlain, who also placed them upon the table.

Immediately after the Dean and Prebends of Westminster, (by whom the regalia had been brought in procession from the Abbey-church unto Westminster-hall,) being vested in rich copes, proceeded from the lower end thereof in manner following :

The Serjeant of the Vestry, in a scarlet mantle.
The Children of the King's Chapel, being twelve in number, in scarlet mantles.
The Choir of Westminster, in surplices.
The Gentlemen of the King's Chapel, being thirty-three in number, in scarlet mantles.
The Pursuivants, Heralds, and Provincial Kings.
The Dean, carrying St. Edward's crown.
Dr. Helyn, the sceptre with the cross.
Dr. Heywood, the sceptre with the dove.
Dr. Nicholas, the orb with the cross.[1]
Dr. Killegrew, King Edward's staff.
Dr. Jones, the chalice and patena.
Dr. Dowty, the spoon.
Dr. Busby, the ampulla.[2]

All standing towards the lower end of the hall, ready to proceed, they made their first reverence together ; then coming to the middle of the said hall, they there made a second ; and thence going a little further, both the choirs fell off, and stood on either side, through

[1] The orb with the cross is really another form of the sceptre with the cross. In 1661 it seems to have been mistaken for a different ornament, and accordingly borne separately. At the next coronation—that of James ii., the mistake was carried a step further ; for Dr. Sancroft, among other disastrous innovations, provided that the orb with cross should be delivered to the king as well as the two sceptres ; thereby delivering one sceptre twice over. See *English Coronation Records*, by L. G. Wickham Legg, p. li., and *Three Coronation Orders*, Henry Bradshaw Soc. p. xxvi.

[2] The ampulla is the vessel, shaped like an eagle, which contains the holy oil.

Coronation of Charles II.

which lane the pursuivants, heralds, and kings passing, fell likewise off on either side, the seniors still placing themselves uppermost towards the throne : after whom the Dean and Prebends proceeded, and arrived at the foot of the stone steps ascending to the throne, where they made another reverence.

This being done, the Dean and Prebends, with Garter, principal King-of-Arms, before them (he having waited their coming thither), ascended the steps, and approaching near to the table before the King, made their last reverence.

The Dean first presented the crown, which was by the Lord High-Constable and Lord Great-Chamberlain set upon the table ; who afterwards took from each of the Prebends that part of the regalia which they carried, and laid them also by the crown : which done, they retired.

Then, the Lord Great-Chamberlain presenting the regalia severally to the King, his majesty thereupon disposed of them unto the noblemen hereafter named, to be carried by them in the proceeding to the Abbey-church, viz.—

St. Edward's staff, to the Earl of Sandwich.
The spurs, to the Earl of Pembroke and Montgomery.
The sceptre with the cross, to the Earl of Bedford.
The pointed sword (borne on the left-hand of Curtana), to the Earl of Derby.
The pointed sword (borne on the right-hand thereof), to the Earl of Shrewsbury.
The sword, called Curtana, to the Earl of Oxford.
The sword of state, to the Earl of Manchester.
The sceptre with the dove, to the Duke of Albemarle.
The orb with the cross, to the Duke of Buckingham.
St. Edward's crown, to the Duke of Ormond.
The patena, to the Bishop of Exeter. And lastly,
The chalice, to the Bishop of London.

And because the spoon and ampulla were not to be borne in the proceeding, and therefore ought not to have been brought thither, but placed upon the high-altar in

the Abbey-church, there to lie in readiness, they were not presented to the King, but commanded to be sent back thither, and laid thereon. Coronation of Charles II.

All things being thus prepared, and it being about ten o'clock, the proceeding began from out the said hall into the Palace-yard, through the gate-house, and the end of King's-street, thence along the great sanctuary, and so to the west end of the Abbey-church, all upon blue cloth, which was spread upon the ground, from the throne in Westminster-hall to the great steps in the Abbey-church, by Sir George Carteret, Knight, Vice-chamberlain, appointed by the King to be his almoner for this day.

The proceeding to the Coronation was in the following order :—

The Drums, four.
The Trumpets, sixteen, in four classes.
The six Clerks of the Chancery.
Ten of the King's Chaplains, having dignity.
The Aldermen of London.
The King's learned Counsel-at-law.
The King's Solicitor.
The King's Attorney.
The King's eldest Serjeant-at-law.
The Esquires of the body.
The Masters of Request.
The Gentlemen of the Privy-chamber.
The Knights of the Bath.
The Barons of the Exchequer, and Justices of both Benches, two and two, in order, according to their seniority of the coif.
The Lord Chief-Baron.
The Lord Chief-Justice of the Common Pleas.
The Master of the Rolls.
The Lord Chief-Justice of the King's Bench.
The Serjeant-Porter.
The Serjeant of the Vestry.
The Children of the King's Chapel.

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The Gentlemen of the King's Chapel.
The Prebends of Westminster.
The Master of the Jewel-house, who now had precedency of the Judges, in regard he brought the sword and spurs into Westminster-hall, and the ring into the church.
The Knights of the Privy-council. Portcullis, Pursuivant-at-arms.
The Barons in their robes, two and two, carrying their caps of crimson velvet, turned up with miniver, in their hands.
The Bishops, two and two, according to their dignities and consecrations.
Rouge-Croix, Blue-Mantle, Pursuivants.
The Viscounts, two and two, in their robes, with their coronets in their hands.
Somerset, Chester, Heralds.
The Earls, two and two, in their robes, holding their coronets in their hands. Richmond, Windsor, Heralds.
The Marquis of Dorchester, the Marquis of Worcester, in their robes, with their coronets in their hands.
Lancaster, York, Heralds.
Norroy, Clarenceux Provincial Kings, carrying their crowns in their hands.
The Lord High-Treasurer. The Lord High-Chancellor.
St. Edward's staff, borne by the Earl of Sandwich.
The spurs, borne by the Earls of Pembroke and Montgomery.
St. Edward's sceptre, borne by the Earl of Bedford.
The third sword, drawn and borne by the Earl of Derby.
The sword called Curtana, drawn and borne by the Earl of Oxford.
The pointed sword, drawn and borne by the Earl of Shrewsbury.
The Lord Mayor of London.

Garter, Principal King of Arms.
The Gentleman-Usher of the Black Rod.
The Earl of Lindsey, Lord Great-Chamberlain of England.

Arms.
- The Earl of Suffolk, Earl-Marshal for this present occasion.
- The sword of state in the scabbard, borne by the Earl of Manchester, Lord-Chamberlain of the Household.
- The Earl of Northumberland, Lord High-Constable of England for this present occasion.

His Highness the Duke of York.

Sergeants-at-
- The sceptre, with the dove, borne by the Duke of Albemarle.
- St. Edward's crown, borne by the Duke of Ormond, High-Steward for this present occasion.
- The orb, borne by the Duke of Buckingham.
- The patena, borne by the Bishop of Exeter in his cope.
- The regale or chalice, borne by the Bishop of London in his cope.

Barons of the Cinque-Ports, carrying the canopy.

THE KING,
supported by the Bishops of
Bath and Wells, and Durham.
His Train borne by the Lords
Mandeville, Cavendish, Ossory, and
Percy; and assisted by the Lord
Mansfield, Master of the Robes.

Barons of the Cinque-Ports, carrying the canopy.

The Pensioners with their pole-axes.

The Lord Lauderdale,
one of the Gentlemen of the Bed-chamber, to be near to the King.
Mr. Ashburnham, Mr. Seymour,
both Grooms of the Bed-chamber.
Captain of the Guard. Captain of the Pensioners.
Yeomen of the Guard.

The Pensioners with their pole-axes.

When the proceeding had entered the Abbey-church,

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all passed through the choir, and thence went up the stairs towards the great stage; and, as they arrived at the top thereof, were disposed by the heralds into two galleries built on either side the upper end of the choir.

That on the north side received the Aldermen of London, the Judges, and gentlemen of the long robe, the choir of Westminster, the gentlemen and children of the King's chapel, (excepting twelve gentlemen, four children, and one organist, who went into a gallery raised on the south side of the upper choir, peculiarly appointed for them): and in the gallery on the south side were seated the Knights of the Bath and Gentlemen of the Privy-chamber.

The King, being entered the west door of the Abbey-church, was received with an anthem, begun by the choir of Westminster; who, with the Dean and Prebends, had before fallen off from the proceeding a little on the left-hand of the middle aisle, and stayed there to attend his coming, where also a faldstool and cushions were laid ready for his Majesty to kneel at.

The anthem sung was the 1st, 4th, 5th, and 6th verses of the cxxii[nd] Psalm:

I was glad when they said unto me, We will go into the house of the Lord, &c.

The King, arriving at the faldstool, kneeled down and used some private ejaculations; which being finished, he thence proceeded into and through the choir up to the great theatre (erected close to the four high pillars standing between the choir and the altar), upon which the throne of estate was placed (being a square raised on five degrees); at the entrance whereof were set a chair, foot-stool, and cushion, covered with cloth-of-gold, whereon he reposed himself.

Immediately after, the Bishop of London (who was appointed to officiate in part that day for the Archbishop of Canterbury, whose age and weakness rendered him incapable of performing his whole duty at the Coronation), having the Lord High-Constable, the Earl-Marshal, the

Lord Great-Chamberlain, the Lord High-Chancellor, and Lord-Chamberlain of the Household, before him, went first to the south, next to the west, and lastly to the north side of the theatre: and at every of the said three sides acquainted the people, that he presented to them King Charles, the rightful inheritor of the crown of this realm; and asked them if they were willing to do their homage, service, and bounden duty to him. Coronation of Charles II.

As this was doing, the King rose up and stood by the aforesaid chair, turning his face still to that side of the stage where the said Bishop stood when he spake to the people, who signified their willingness by loud shouts and acclamations.[1]

The same question was likewise put by the said Bishop to all the nobility present.

Immediately after, this following anthem was sung by the gentlemen of the king's chapel:

Let thy hand be strengthened, and thy right hand be exalted. Let justice and judgment be the preparation of thy seat, and mercy and truth go before thy face.

In which time a large carpet was spread by a groom and page of the removing wardrobe from the altar, down below the half-paces thereof, and over that a silk carpet and cushion, laid by the Gentleman-Usher of the Black Rod and Mr. Kinnersley: whereupon the Bishop of London went down from the stage towards the altar, and having made his reverence, placed himself at the north side thereof.

Then the King descended from his throne and proceeded towards the altar, being supported by the Bishops of Durham and Bath and Wells, with the four swords, the grand officers, the noblemen, and Bishops, that carried the regalia before him, the Dean of Westminster also attending. Being arrived at the steps of the altar, he kneeled down upon the cushion there laid ready for him, having first offered the pall[2] (which was of cloth-of-gold, and borne

[1] This ceremony is known as the Recognition.

[2] i.e. an altar frontal.

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by the Earl of Sandwich), as also a wedge of gold of a pound weight, (presented unto his hands by the Lord Cornwallis, treasurer of his household); both which were received from the King by the Bishop of London, who laid them reverently upon the altar. Immediately after, his Majesty retired to a chair of state, set on the south side of the altar, a little below the traverse of crimson taffety.

After this, the Bishops and Noblemen, that carried the regalia, drew near to the altar, and presented every particular to the said Bishop of London, who placed them also upon the altar; and having so done, they retired to their seats: whereupon the King kneeled at a faldstool (set on the right side of his chair of state) whilst the Bishop of London said this prayer:

O God, which dost visit those that are humble, and dost comfort us by Thy Holy Spirit, send down Thy grace upon this Thy servant Charles, that by him we may feel Thy presence among us, through Jesus Christ. Amen.

This prayer ended, the Bishop of Worcester went up into the pulpit placed on the north side of the altar, opposite the King, and began his sermon, the text being taken out of the 28th chapter of the Proverbs, and the 2nd verse.

From the beginning of the aforesaid offering to this time the King was bare, but now he put on his cap, made of crimson velvet, turned up with ermine; with which he sat covered all the sermon time.

On the King's right hand stood the Bishop of Durham, and beyond him the noblemen that carried the swords, who held them naked and erect. The Duke of York sat a little behind him on his left hand; next to whom stood the Bishop of Bath and Wells, together with the Lord Great-Chamberlain.

The Lord High-Chancellor and Lord High-Treasurer sat on a form behind the Duke of York; and behind them, in a gallery, sat the Duchess of York.

On the north side of the altar sat the Bishop of London, directly opposite to the King, in the Archbishop's chair

(covered with purple velvet): the rest of the Bishops were placed on forms behind him. Coronation of Charles II.

And higher, towards St. Edward's chapel, stood Garter, principal King of Arms, with the officers of the standing and moving wardrobe, viz. Mr. Rumbal, Mr. Townesend, and Mr. Kinnersley, in scarlet gowns, having a crown embroidered with gold on their left sleeves; the groom and page of the wardrobe having scarlet gowns also, but not the badge of the crown; the Serjeant of the Vestry, with his gilt verge, and other vergers: with them also stood Mr. Ashburnham, Mr. Seymour, Mr. Elliot, Mr. Progers, and Mr. Chiffinch, with some other of the King's servants, who attended to do service.

Opposite to them, on the south side of the altar, stood the Dean and Prebends of Westminster.

St. Edward's ancient chair (covered all over with cloth-of-gold) was placed upon the north side of the altar, a little lower than that belonging to the Archbishop, but something nearer the middle of the aisle, and between the King's chair of state and the pulpit.

Near the pulpit stood the Master of the Jewel-house, and the Lord-Mayor of London.

The nobility, not formerly named, (who were seated upon forms round about the inside of the stage), when sermon began, drew near to that side thereof which faced the high altar, and stood there.

On the corners of the stage, near the high altar, adjoining to the two uppermost pillars, were places railed in for the Provincial Kings, Heralds, and Pursuivants.

The Serjeants-at-Arms, being sixteen in number, stood with their maces on their shoulders within the rails, on either side the entrance of the stage from the choir.

Over the door, and at the west end of the choir, stood the drums and trumpets.

Sermon being ended, the King uncovered his head; and immediately the Bishop of London arose from his seat and drew near to the King's chair of state, and asked him his willingness to take the usual oath to confirm the laws

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to the people, and namely the franchises granted to the clergy by St. Edward the Confessor, to maintain the Gospel established in the kingdom, to keep peace, execute justice, and grant the Commons the rightful customs: unto every of which questions his Majesty made particular answers, that he would.

Then the Bishop of Rochester read the Bishops' petition to the King; the prayer whereof was, that he would preserve unto them, and the churches committed to their charge, all canonical privileges, due law, and justice, and protect and defend them, and the churches under their government: which his Majesty most graciously, by a large answer (which repeated the words of the petition) granted, and promised to perform.

Afterwards the King, assisted by the Bishops of Durham and Bath and Wells, was led from his chair up to the altar (the sword of state being borne before him, and the Lord Great-Chamberlain attending), where he took an oath to perform and keep what he had promised.

Which oath taken, the King was led in like manner back to his chair of state; and immediately the Bishop of London began the hymn, *Come Holy Ghost, eternal God, &c.*, the choirs singing the rest of it.

And a little before the ending thereof, the faldstool was set again at the King's right hand, whereat (as soon as the hymn was finished) he kneeled, the Bishop of London standing before him and saying the following prayer:

We beseech Thee, O Lord, Holy Father, Almighty and everlasting God, for this Thy servant Charles, &c.

The prayer ended, the Bishop of London went to the north side of the altar, the King still kneeling; and forthwith the Bishops of Peterborough and Gloucester went and kneeled on the upper hault-pace of the altar, where they began the Litany, the choir singing the responses; the Dean of Westminster kneeling all the while at the King's left hand.

After the Litany followed three prayers, said by the Bishop of London at the north side of the altar; and a

little before the last of them was ended, the Archbishop[1] of Canterbury came out at the north door of St. Edward's chapel, vested in a rich ancient cope. Coronation of Charles II.

At the ending of the third prayer, the said Archbishop standing before the altar, began the versicle,

Lift up your hearts.

Resp.—*We lift them up to the Lord.*

Archbishop.—*Let us give thanks unto the Lord our God.*

Resp.—*It is meet and right so to do.*

Archbishop.—*It is very meet, and right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, &c.*

This preface being finished, the King arose from before the faldstool and went to the altar, supported by the aforesaid Bishops of Durham and Bath and Wells; where he was disrobed by the Lord Great-Chamberlain of his royal robes, which were immediately carried thence into the traverse erected in St. Edward's chapel.

Whilst this was in doing, the chair that was before placed at the entrance of the stage was removed and set on the north side of the altar, betwixt it and St. Edward's chair,[2] whereunto the King came, sat down, and was anointed by the said Archbishop, (while the Dean of Westminster held the ampulla, and poured the oil out into the spoon), first in the palms of both his hands, in manner of a cross; the Archbishop, as he anointed him, pronouncing these words:

Let these hands be anointed with holy oil, as kings and prophets have been anointed, and as Samuel did anoint David to be King, that thou mayest be blessed, and established King in this kingdom, and this people, whom the Lord thy God hath given thee to rule over; which He vouchsafe to grant, who, with the Father and the Holy Ghost, three in person,

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[1] At other coronations the Archbishop, as consecrator, has always said the Litany and consecratory prayers; Dr. Juxon's infirmity was the reason for the arrangement made in 1661.

[2] So far as is known, Charles ii. was the only king of England who was not anointed in or at the chair of St. Edward.

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and one in unity, be blessed and praised, now and for evermore. Amen.

After which the choir sung this anthem :

Sadoc the priest, and Nathan the prophet, anointed Solomon King ; and all the people rejoiced and said, God save the King.

At the end of which anthem the Archbishop said this prayer :

Look down, Almighty God, with Thy favourable countenance upon this glorious King, &c.

And then proceeded with his anointing the King's breast, between his shoulders, on both his shoulders, the two bowings of his arms, and on the crown of his head, in manner aforesaid. Which being done, the anointing was dried up with fine linen, and the loops of his shirt closed up by the Dean of Westminster ; and then the Archbishop said these two prayers :

God, the Son of God, Christ Jesus our Lord, who is anointed of His Father with the oil of gladness above His fellows, &c., [1] *God, which art the glory of the righteous, and the mercy of sinners, &c.*

During the time of unction, a rich pall of cloth-of-gold (brought from the great wardrobe by Mr. Rumball) was held over the King's head by the Dukes of Buckingham and Albemarle, the Earls of Berks and Sandwich, as Knights of the most noble order of the Garter.

After these prayers the Lord Great-Chamberlain delivered the coif to the Archbishop, who put it on the King's head ; and immediately after the Dean of Westminster put the coif, with the colobium sindonis [2] or surplice, upon the King : whereupon the Archbishop said this short prayer :

O God, the King of kings and Lord of lords, by whom

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[1] This is the beginning of another prayer, not a continuation of the former.

[2] The *colobium sindonis* was a linen vestment, a form of the albe. Since the coronation of Charles ii., it has been made sleeveless, more like a rochet.

kings do reign, and lawgivers do make good laws, vouchsafe, we beseech thee, in thy favour to bless this kingly ornament; and grant that thy servant Charles, our King, who shall wear it, may shine in thy sight with the ornament of a good life and holy actions, and after this life ended, he may for ever enjoy that life and glory which hath no end, through Christ our Lord. Amen.

This said, the Dean of Westminster having likewise fetched the tissue-hose and sandals[1] from the altar, he arrayed the King therewith, as also with the super-tunica or close pall of cloth-of-gold,[2] and girded the same about him. But the taffety red shirt was not made use of at all.

After all this, the said Dean took the spurs from off the altar, and delivered them to the Lord Great-Chamberlain, who touched the King's heels therewith, and forthwith sent them back to the altar.

Then the Archbishop received the sword of state in the scabbard from the Lord-Chamberlain of the Household, and laid it upon the altar, saying this prayer:

Hear our prayers, we beseech Thee, O Lord, and vouchsafe by Thy right hand of majesty to bless and sanctify this sword, wherewith Thy servant Charles desireth to be girt, that it may be a defence and protection of churches, widows and orphans, and all the servants of God, against the savage cruelty of pagans and infidels; and that it may be a fear and terror to all those that lie in wait to do mischief, through Christ our Lord. Amen.

This prayer finished, the Archbishop and Bishops assisting delivered the sword back to the King, saying, *Accipe gladium per manus Episcoporum.*

Whereupon the Lord Great-Chamberlain girt it about the King, and the Archbishop said,

Receive this kingly sword,[3] *which is hallowed for the defence*

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[1] These correspond to the buskins and sandals of a bishop.

[2] The tunicle or dalmatic.

[3] This is the English of *Accipe gladium*, mentioned immediately before.

Coronation of Charles II.

of the holy Church, and delivered unto thee by the hands of the Bishops, though unworthy, yet consecrated by the authority of the holy Apostles, &c.

After this the Dean of Westminster took the armil,[1] made of cloth-of-tissue, (brought thither by Mr. Rumball on the behalf of the Earl of Sandwich, master of the great wardrobe,) and put it about the King's neck, and tied it to the bowings of his arms, the Archbishop standing before the King, with the Bishop of London on his right hand, and saying,

Receive the armil of sincerity and wisdom as a token of God's embracing, whereby all thy works may be defended against thine enemies, both bodily and ghostly, through Christ our Lord.

Next the mantle or open pall,[2] being made of cloth-of-gold and lined with red taffety, was put upon him by the said Dean, the Archbishop likewise using the words of signification, viz.

Receive this pall, which is formed with four corners, to let thee understand that the four corners of the world are subject to the power of God; and that no man can happily reign upon the earth who hath not received his authority from heaven.

In the next place, the Archbishop took St. Edward's crown, and blessed it, saying,

God, the crown of the faithful, &c., bless and sanctify this crown, that as the same is adorned with divers precious stones, so this thy servant, that weareth it, may be filled with thy manifold graces of all precious virtues, through the King eternal, Thy Son our Lord.

In the meantime St. Edward's chair was removed into the middle of the aisle, and set right over against the altar, whither the King went, and sat down in it; and then the Archbishop brought St. Edward's crown from the altar, and put it upon his head.

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[1] The armil is a form of the stole.

[2] This corresponds to the cope or chasuble.

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Whereupon all the people, with loud and repeated shouts, cried "God save the King"; and by a signal then given, the great ordnance from the Tower were also shot off.

At the ceasing of these acclamations the Archbishop went on, saying,

God crown thee with a crown of glory and righteousness, with the honour and work of fortitude, that thou by thy ministry, having a right faith and manifold fruit of good works, mayest obtain the crown of an everlasting kingdom, by the gift of Him whose kingdom endureth for ever. Amen.

Adding thereunto this prayer:

O God of eternity, &c., bless this Thy servant who boweth his head [at which words the King bowed his head] *unto Thy Majesty, &c.*

After the prayer the Archbishop read the *Confortare:*

Be strong and of a good courage, and observe the commandments of the Lord, to walk in His ways, &c.

In the meanwhile the choir sung this anthem,

The King shall rejoice in Thy strength, O Lord: exceeding glad shall he be of Thy salvation, &c.

Upon this the Dukes, Marquisses, Earls, and Viscounts put on their coronets, the Barons their caps: and divers of them came and stood about the King, who still sat in St. Edward's chair.

Mr. Garter and the Provincial Kings put on their crowns also.

Then the Master of the Jewel-house delivered to the Archbishop the ring, who consecrated it after this manner, saying,

Bless, O Lord, and sanctify this ring, that thy servant, wearing it, may be sealed with the ring of faith, and by the power of the Highest be preserved from sin: and let all the blessings which are found in holy Scripture plentifully descend upon him, that whatsoever he shall sanctify may be holy, and whatsoever he blesseth may be blessed. Amen.

After which he put it upon the fourth finger of the King's right hand, and said,

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Receive this ring of kingly dignity, and by it the seal of Catholick faith; that as this day thou art adorned the head and prince of this kingdom and people, so thou mayest preserve as the author and establisher of Christianity and the Christian faith: that, being rich in faith and happy in works, thou mayest reign with Him that is King of kings; to whom be honour and glory for ever and ever. Amen.

And then began this prayer:

O God, to whom belongeth all power and dignity, give unto Thy servant Charles the fruit of his dignity; wherein grant he may long continue and fear Thee always, and always labour to please Thee, through Christ our Lord. Amen.

When this prayer was finished, the linen gloves were delivered to the King by the Lord Great-Chamberlain; who, going to the altar, ungirt his sword, and offered it at the altar in the scabbard, which being redeemed by the Lord-Chamberlain of the Household, was drawn out of the scabbard, and carried naked by him all the following part of the solemnity.

Then the Archbishop took the sceptre with the cross from off the altar, and delivered it into the King's right hand, saying,

Receive this sceptre, the sign of kingly power, the rod of kingdoms, the rod of virtue, that thou govern thyself aright, and defend the holy Church and Christian people committed by God unto thy charge, punish the wicked, and protect the just, and lead them in the ways of righteousness: and that from this temporal kingdom thou mayest be advanced to an eternal kingdom, by His goodness Whose kingdom is everlasting. Amen.

Whilst this was pronounced by the Archbishop, Mr. Henry Howard delivered to the King a rich glove, which he put on his right hand, and then received the sceptre: and after that the Archbishop said this prayer:

O Lord, the fountain of all good things, &c., grant, we beseech Thee, to this Thy servant Charles, that he may order aright the dignity which he hath obtained, &c.

During which time the said Mr. Howard performed

the service of supporting the King's right arm, according as it was adjudged to him by the Court of Claims, by virtue of holding the manor of Worksop in the county of Nottingham. Coronation of Charles II.

Next of all, the Archbishop took the sceptre with the dove, and gave it into the King's hand also, saying,

Receive the rod of virtue and equity; learn to make much of the godly, and to terrify the wicked; shew the way to those that go astray, offer thy hand to those that fall, repress the proud, lift up the lowly, that our Lord Jesus Christ may open to thee the door, who saith of Himself, 'I am the door; by me if any man enter he shall be safe.' And let him be thy help, who is the Key of David, and the Sceptre of the house of Israel, 'who openeth, and no man shutteth, who shutteth, and no man openeth;' 'who bringeth the captive out of prison, where he sat in darkness and in the shadow of death.' That in all things thou mayest follow Him, of whom the prophet David saith, 'The sceptre of thy kingdom is a right sceptre; Thou hast loved righteousness and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, even Jesus Christ our Lord. Amen.

After which the King kneeled, holding both the sceptres in his hands, whilst the Archbishop thus blessed him:

The Lord bless thee and keep thee; and as He hath made thee King over His people, so He still prosper thee in this world, and make thee partaker of this eternal felicity in the world to come. Amen.

Then the King arose, and set himself again in St. Edward's chair, whilst the Archbishop and Bishops present, one after another, kneeled before him, and were kissed by him.

In the meantime, the King's chair of state, wherein he was anointed, was set above the upper steps at the entrance upon the theatre, whither the King went as soon as he had performed the ceremony of kissing the Bishops, having now four swords borne naked before him, the Archbishops, Bishops, and great officers attend-

Coronation of Charles II.

ing : at his arrival there the Archbishop said this prayer, the King kneeling :

Grant, O Lord, that the Clergy and people gathered together by Thine ordinance for this service of the King, may, by the most gracious assistance of Thy goodness, and the vigilant care of thy servant our King, be continually governed and preserved in all happiness.

Then the King arose, and reposed himself in the said chair whilst both the choirs sung *Te Deum.*

When *Te Deum* was ended, the King ascended his throne placed in the middle of the theatre, the swords and great officers standing on either side ; as also the Bishops, some in copes, others in rochets, the Archbishop then saying,

Stand, and hold fast from henceforth that place, whereof hitherto you have been heir by the succession of your forefathers, &c.

After this the Bishops and nobility did their homage to the King in manner following :

And first the Archbishop of Canterbury kneeled down before the King's knees, and said,

I, William, *Archbishop of Canterbury, shall be faithful and true, and faith and truth bear unto you, our Sovereign Lord, and your heirs, Kings of England ; and shall do and truly acknowledge the service of the land which I claim to hold of you in the right of the Church : so help me God.*

Which said, he kissed the King's left cheek. The like did all the other Bishops that were present.

Then came up the Duke of York, with Garter, principal King-of-Arms, before him, and his train borne by two gentlemen ; who, being arrived at the throne, kneeled down before the King, put off his coronet, and did his homage : at which the drums beat, trumpets sounded, and all the people shouted.

The like did the Dukes of Buckingham and Albemarle, for themselves and the rest of the Dukes.

So also did the Marquisses of Worcester and Dorchester.

Next, the Earl of Oxford did homage after the same manner for himself and all the rest of the Earls, who attended upon him to signify their consents. Coronation of Charles II.

After him, Viscount Hereford did the like for himself and the rest of the Viscounts : and then the drums beat, and trumpets sounded again, and the people shouted.

Lastly, Baron Audley in like manner did homage for himself and all the Baronage, who also accompanied him to the throne in testification of their consents ; which being finished, drums, trumpets, and shouts followed.

Note, that the words of homage were said by every one of the nobility that kneeled down, viz.

I, N.N., *do become your liege man of life, and limb, and of earthly worship ; and faith and truth I shall bear unto you, to live and die against all manner of folks : so God me help.*

Afterwards, the Duke of York and all the nobility singly ascended the throne, and touched the King's crown, promising by that ceremony to be ever ready to support it with all their power.

During the performing of this solemn ceremony, the Lord High-Chancellor went to the south, west, and north sides of the stage, and proclaimed to the people the King's general pardon, being attended by Mr. Garter to the south side, and by a gentleman-usher and two heralds to the other two sides.

And at these three sides, at the same time, did the Lord Cornwallis, Treasurer of his Majesty's household, fling abroad the medals, both of gold and silver, prepared for the coronation, as a princely donation or largess, among the people.

The King, being thus enthronized, the gentlemen of his chapel began this following anthem :

Behold, O Lord, our defender, and look upon the face of thine anointed.

The violins and other instrumental music (who were robed in scarlet mantles, and placed in a gallery erected over against them on the north side of the altar,) answer-

Coronation of Charles II.

ing alternately : at the ending of which anthem the trumpets sounded, and drums beat again. In which time the King took off his crown, and delivered it to the Lord High-Chamberlain to hold ; the sceptre with the cross to Mr. Henry Howard, and that with the dove to the Duke of Albemarle.

The Epistle (taken out of the first Epistle of S. Peter, the 2nd chapter, and beginning at the 11th verse,) was read by the Bishop of Chichester.

The Gospel (being part of the 22nd chapter of S. Matthew, beginning at the 15th verse) by the Bishop of Ely.

After which the *Nicene Creed* was begun by the Bishop of London, and sung by the gentlemen of the chapel with verse and chorus, (that and the rest of the special music for the solemnity being set by Captain Cook, master of the children of his Majesty's said chapel) : the violins and other instrumental music placed in the gallery over against them alternately playing.

All which time the King stood by his throne.

But towards the end of the Creed he took again his crown from the Lord Great-Chamberlain, and put it on his head ; as also the sceptre with the cross from Mr. Howard, and that with the dove from the Duke of Albemarle, and prepared for his descent from his throne towards the altar to receive the Communion.

And as soon as the singing of the Creed was fully ended, the King descended with the crown on his head and sceptres in both hands, (the Bishops of Durham and Bath and Wells supporting him,) with the four swords naked before, and all the great officers attending.

In the time of this proceeding the choir sung,

Let my prayer come up into thy presence as the incense, and the lifting up of my hand be as an evening sacrifice.

Here the Archbishop of Canterbury retired from the ceremonies into St. Edward's chapel, and thence went home, leaving the remainder of his duty to be performed by the Bishop of London.

At the King's approach to the altar the Bishop of Ely delivered unto him bread and wine,[1] which he there offered and then returned to the faldstool on the south side of the altar, near his chair of state, before which he kneeled down and laid his crown upon the cushion before him, towards his right hand, and the sceptre with the dove on his left ; and gave again to Mr. Howard the sceptre with the cross, who held it, kneeling on the King's right hand : the grand officers and the noblemen, with the four swords naked and erect, standing about him.

Then the Bishop of London said this prayer[2] :

Bless, O Lord, we beseech thee, these thy gifts, and sanctify them unto this holy use, &c.

At the end of which the Lord Cornwallis, Treasurer of the household, presented the King with another wedge of gold, which goeth under the name of the mark of gold : this the King offered into the basin, kneeling still at his faldstool, whilst the Bishop of London said the following prayer :

Almighty God give thee the dew of heaven, and the fatness of the earth, and abundance of corn and wine, &c.

And next pronounced this blessing :

Bless, O Lord, the virtuous carriage of this King, and accept the work of his hands : replenish the realm with the blessings of heaven, of the dew, of the water, and of the deeps.

Then the Bishop proceeded to the consecration of the sacrament ; which being finished, he first of all received, next the Dean of Westminster, then the Bishop of Bath and Wells, and lastly the Bishop of Durham.

These four prelates having communicated, preparation was made for the King's receiving, who kneeled all this while before his faldstool.

The towel[3] was brought thither by Mr. Rumball on

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[1] The bread on the paten, the wine in the chalice, the preparation having taken place before the service as in the mediaeval rite of Westminster.

[2] This is the collect called the "Secret."

[3] i.e. the houseling cloth.

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the behalf of the Master of the Wardrobe, and presented to the Bishops of Hereford and Carlisle, who held it before the King while he received.

The Bishop of London gave the King the bread, and the Dean of Westminster the cup.

As soon as the King had received, this anthem was begun by the upper choir :

O hearken unto the voice of my calling, my King and my God, &c.

In the meanwhile the King returned to his throne upon the theatre with the crown on his head, and bearing the sceptres in his hands.

When he came thither he put off his crown, and delivered it to the Lord Great-Chamberlain, the sceptre with the cross to Mr. Howard, and that other with the dove to the Duke of Albemarle.

And then the Bishop of London went on with the Communion, which being finished, the King (attended as before) descended from his throne crowned, with both the sceptres in his hand.

The rest of the regalia (which lay all this while on the altar, being delivered to the noblemen that brought them in the proceeding to the church) were carried before him ; and thence the King proceeded into St. Edward's chapel, the organs playing all the while.

Where being arrived, he took off St. Edward's crown, and delivered it to the Bishop of London, who immediately laid it upon St. Edward's altar : all the rest of the regalia were given into the hands of the Dean of Westminster, and laid there also.

Afterwards the King entered into the traverse erected in the middle of the wall on the back side of the high altar, and there retired, whilst he was disrobed of St. Edward's robes by Mr. Seymour and Mr. Ashburnham, grooms of the bed-chamber, on the behalf of the Lord High-Chamberlain, Mr. Eliot, Mr. Progers, Colonel Philips, and Mr. Chiffinch assisting.

These robes were laid on St. Edward's altar by the

Bishop of Durham, and afterwards delivered to the Dean of Westminster to lay up with the regalia. Coronation of Charles II.

After this the King was arrayed in his purple robes, and then came near to St. Edward's altar, where the Bishop of London stood ready with the imperial crown in his hands, and set that upon the King's head : thereupon the King took the sceptre with the cross in his right hand, with the globe in his left ; and immediately the proceeding (ordered also by the heralds) began thence into Westminster-hall, the same way that he came, and attended after the same manner, saving that the Noblemen and Bishops, which brought the regalia to the Abbey-church, went not now immediately before the King, as they did then, but were ranked in places according to their degrees and consecrations, all the noblemen with their coronets and caps on their heads. The kings-of-arms marched likewise with their crowns on.'—*Baker's Chronicles of the Kings of England*, pp. 760–768, fol. 1674.

Miscellaneous

Miscellaneous

Flowers and Evergreens in Churches

Note, that there is no evidence for the placing of flowers in pots or vases on or above the altar in England, either before or after the Reformation. Such an usage is very late on the continent; the first appearance, so far as is known, being noted in the Roman *Ceremoniale Episcoporum* of 1600.—Ed. 1902.

1559–1574

Flowers, etc., in Churches.

* 1559. 'Payd for yevy levys to dresse the churche against Christmas ij*d.*

1559–60. 'Paid for ivye to hange in the body of the churche iiij*d.*

1562. 'Paid for holy and evy that day [Christmas Eve] iiij*d.*

1563. 'Paid for ivy & hollye that day [Christmas Eve] iiij*d.*

1564. 'Paid for cordes to hange up evy at Christmas about the churche viij*d.*

1565–6. 'For hollie and yevie . . . viij*d.*

1568. 'Paid for yeves and hollies for the churche vj*d.*

1569. 'Payd for holly & evy against Christmas, to hang in the church vj*d.*

1573–4. 'Paide for hollies to dresse the churche vj*d.*'

—*Churchwardens' Accts. of Ludlow*, pp. 89, 96, 108, 114, 117, 121, 128, 134, 159. *Camden Soc.* 1869.

1575

'In returning from Woodstock, the Queen passed some days at Reading, and attended Divine service at

Flowers, etc., in Churches.

the church of St. Lawrence, where a seat was fitted up for her in the chancel, with a traverse and hangings of arras. . . . The pulpit was then ornamented with a new cloth, and the church was strewed with flowers.'—*Queen Elizabeth's Progresses. The Book of Fragments*, p. 33.

1647

* 'Paid the clerke for hearbs & flowers on Easter Sunday, 6*s.* ½*d.*'—*Churchwardens' Accts. of St. Margaret Pattens, in MS.*

1790

'It is the custom at this day, all over Wales, to strew the graves both within and without the church with green herbs, branches of box, flowers, rushes, and flags, for one year ; after which such as can afford it lay down a stone.' —*Gough's Sepulchral Monuments*, p. cciv. *Book of Fragments*, p. 82.

1795

'It is still a custom in many country churches to hang a garland of flowers over the seats of deceased virgins—a token, says Bourne, of esteem and love, and as an emblem of their reward in the heavenly Church.'—*Brand's Popular Antiquities*, II., 203, 4to. 1813.

1797

'It is yet the custom at King's Cliff, in Northamptonshire, to stick the church with palms on Passion Sunday.' —*Nichols' Illustrations*, p. 319.

1827

'In some churches it is the custom to put up evergreen boughs at Easter as well as at Christmas time.'—*Keble's Christian Year*, p. 275, 12mo. 1832.

1841

'Rush-bearing, or carrying rushes to the churches and there strewing them, was a custom which formerly prevailed generally in Cheshire; but has been much disused for many years, since close pews have been erected in most churches. It took place on the day of the wake, and was attended with a procession of young men and women, dressed in ribands and carrying garlands, &c., which were hung up in the church. We saw these garlands remaining in several churches. Flowers, etc., in Churches.

'In the north of England, among the lakes, at a rural festival called Rush-bearing Sunday, the churches are decorated with flowers and rushes.'—*Faber's Sermon on the Dignity of Little Children*, qu. *The Book of Fragments*, pp. 86, 87.

1842

'The most interesting feature in this church [Charlton-on-Otmoor] is the rood-loft, which is a very fine and perfect specimen: it is of richly-carved oak, with the original painting and gilding, of the time of Henry VII. or VIII. The stone stairs to the rood-loft are all cut away but two. The stair-case arch, however, remains open. On this rood-loft a garland is placed from immemorial custom on May-day, strung upon a wooden cross, which remains in the position of the ancient holy rood until the following year, when the flowers and evergreens are again renewed.'—*Guide to the Architectural Antiquities in the Neighbourhood of Oxford*, p. 11, 8vo. 1842.

Varia

1628–1630

ST. MARY, ATTLEBURGH. 1628. 'July 15, was a gild new erected by four young bachelors of the town, and kept at the college-house, of above twenty meases of persons, and the poor then well relieved.' Varia.

Varia.

1629. 'Twas continued by four widowers of the town, and held where the old gild-house was, at the west end of the parsonage close, at Mr. Duffield's; the poor well relieved.'

1630. 'Twas holden on Mid-summer day, and one Mr. James of Eccles, then the high constable, and one Mr. Robert Allen of Great Elingham, were two of the four heymasters, who for their own good credit and our town's gild procured guests that there were thought to be 2,000 people then there, they could not half sit and dine there, but were constrained to go into the town and there could not be of that sudden meat enough provided for them: it was said they left no bread in the town by two o'clock, only beer was plentiful: there was no outrage or disorder of the company. We began all these good meetings with solemn prayers in our church, and a sermon, &c.'

'The town of Barnham-Broome hath thus holden a gild with them with much good company and merry meeting, and their sermon was ever rewarded, and moreover, in this year, Mr. Legat the minister who preached there had a gold ring given him by the hey-master worth above twenty shillings. The motto was, *Legatus Christi, Patronus Festi.*'—*Blomefield's Norfolk*, 1. 236.

1640

'A Puritan is he who when he prays,
His rolling eyes up to the heavens doth raise . . .
Whose hair and ruffs dare not his ears exceed:
That on high Saints' days wears his working weed,
That crosses each doth hate, save on his pence,
And loathes the publick rope of penitence:
That in his censure each alike gainsays,
Poets in pulpits, holy writ in plays . . .
Roods in the windows, and the marriage-ring:
The Churching veil, and midwife's christening.
A Puritan is he, that quite denies
The help of angels to a Benefice . . .

That loves like an organ in a Quire
As th' elephant delights a swine to héar ;
That never in his life did kneel before
The gate of a cathedral chancel door.'

—*The Character of a Puritan. A Dialogue wherein is plainly laid open the tyrannical dealing of the Lord Bishops against God's Children.* Reprint of 1640.

c. 1650

'It was one of the instructions set forth by the authority of King Henry VIII. in the convocation of his clergy, *anno* 1536, to be generally observed in the Church of England ; "That the feasts of the Nativity of our Lord, of Easter day, of the Nativity of St. John Baptist, and of St. Michael the archangel, shall be accounted, accepted, and taken for the four general Offering-days." Which order is in some places among us still observed. And the king or queen in their chapel-royal (or wherever they may be at church in those days) never omit it ; but arise from their seat, and go in solemn manner to present their offering upon their knees at God's altar. And then is read by the priest or bishop attending, this sentence here prescribed, (1 Cor. ix.) "They which minister about holy things live of the sacrifice, and they which wait on the altar are partakers with the altar. Even so hath God also ordained, that they who preach the gospel should live of the gospel." '—*Bp. Cosin's Notes on the Book of Common Prayer, Second Series, Works*, v. 323, 324. *Lib. Anglo-Cath. Theol.*

1695

'Some bow at the Name of Jesus, while others of the same communion pay no more reverence to that, than to the Name of Christ.

'Some bow to the east or altar (which you will), while others that would be thought as good churchmen condemn that practice as superstitious.

Varia.

'Some use the Lord's Prayer kneeling, others pay no more respect to that, than to any other prayer.

'Some are very clamorous in their responds, others there are more modest, and a less noisy sort still content themselves with an *Amen* only at the end.

'Some only say over their prayers, while a more merry sort sing them out; nay, there are not wanting some jovial sparks that cant into their very Creed.

'Some preach in the surplice, while most pull it over their own ears before they go into the pulpit.[1]

'Some make prayers in the pulpit after the Litany's over; some are only *pray wees* that bid prayer.

'Some read the service in the desk, while others go with a part of it to the Communion Table.

'The Communion Table in some places is railed about; in many 'tis e'en left as open as any other part of the church.

'In some topping churches you shall see huge unlighted candles (for what use nobody alive can tell); but the meaner churches are forced to shift without them.

'Some are for a consort of musick, others only for organs; some dislike both, and others can get neither.'[2] —*Notes upon the Lord Bp. of Salisbury's Four late Discourses to the Clergy of his Diocese, particularly upon the last relating to the Dissenters, &c.*, pp. 24, 25. *Lond.* 1695.

1723

* 'Both Minister and People, standing as before, read the Psalms appointed for the Day by turns; *i.e.* the first Verse by the Minister, and the next by the People, till the Psalms are all read. If it falls to the Minister to

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[1] This is evidence that the splitting up of the front of the surplice had not then come in.—Ed. 1902.

[2] The above extract curiously contrasts the decorous and rubrical practices of sound English churchmen at the end of the seventeenth century, with those of the advocates of that slovenly and sordid mode of performing the Divine Offices which accompanied the ascendancy of Presbyterian principles at the usurpation of William of Orange.—Edd. 1848.

read the last Verse or any Psalm, the Congregation say, *Glory be*, &c., and the Minister answereth, *As it was in the beginning*, &c., and the People begin the next Psalm: and so on till the Course of the Day is ended.'—*A Persuasive to the People of Scotlana in order to remove their Prejudice to the Book of Common Prayer*, p. 31, by *P. Barclay, A.M., second edit. Lond.* 1723. Varia.

1847, etc.

* 'In the time of my undergraduate and divinity-student residence in Dublin University (1847 onwards), in the chapel of Trinity College two ancient brass candlesticks were always placed, with lighted candles, on the altar, at Holy Communion, on (I forget which) either Christmas day or Easter day—perhaps it was both days; certainly on one. I wonder where, and what, are these altar-lights now? In a certain church in Derbyshire, where I was curate in sole charge, I was astonished when I said, "Draw near with faith," to find that the people took me at my word, rose in a body (there were only fourteen), came forward and knelt at the altar-rails, where they remained till the end of the service. This was in 1856. An old friend of mine told me that, in a parish he knew when he was a boy, all the people went down on their knees at "O come, let us worship and fall down, and kneel before the Lord our maker." In the same parish, he said, the surplice had been always used in the pulpit, and there was an outcry against innovations when a new parish priest began to change his vestments and to put on black in the pulpit. These two last cases were in Durham diocese. I suppose most of us have heard of the old parson who always got himself up in full dress suit, knee-breeches, patent shoes with silver buckles, silk stockings, and "body-coat," as it used then to be called, on "Sacrament Sunday." An old "squarson," who was my parishioner and who died in his ninety-second year upwards of twenty years ago, always stood up in

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his pew while the Lord's Prayer, or the institution of the Holy Eucharist in the upper room, was being read in the Lessons of the day. He had always been accustomed to the practice, in Eckington Church I presume, where he had spent his earlier ministering years. A grotesque instance of the same kind was in 1854 or 1855; a predecessor of mine used to keep a pair of hob-nailed boots in the vestry at the west end, in order to make an imposing noise, "as of mail-clad men the tread," when he was coming up the aisle[1] to officiate.'—*Letter in 'The Guardian,' March* 28, 1900, *from the Rev. R. K. Bolton.*

[1] Read 'alley.'—ED. 1902.

APPENDIX

The Inventories, etc., printed below only became known to me after the publication of Part i. of this work, to which they properly belong: but their importance is such, that I feel it better to give them here, rather than omit them altogether from the work.—Ed. 1902.

* Furniture of Bishop Cosin's Chapels, a.d. 1667.

Scedula sive Inventarium Vasorum, Librorum, aliorumque Ornamentorum, quae Capellis nostris in Auklandiâ et Dunelmo . . . contulimus, et in perpetuum dicavimus.

Inprimis: duo magna candelabra argentea et dupliciter deaurata, tres pedes alta, opere celato fabricata, et super Altare, sive Mensam Dominicam, quotidie locanda.

Item: pelvis argentea et dupliciter deaurata, in quâ historia Coenae Domini affabrè describitur, et cujus diameter est tripedalis.

Item: calix argenteus et dupliciter deauratus, cum pede sinuoso, et operculo, consimilis artificii.

Item: patenae binae argenteae et dupliciter deauratae, cum inscriptionibus è Sacrâ Scripturâ desumptis.

Item: Biblia S. Anglicana, pulchrè composita in velamine ex holoserico, coccinei coloris, laminis argenteis et dupliciter deauratis, unàcum offendicibus ejusdem operis ornato, in folio majori.

Item: Liturgia Ecclesiae Anglicanae pulchrè itidem in consimili velamine ex holoserico, coccinei coloris, laminis argenteis et dupliciter deauratis unàcum offendicibus ornato, in folio magno et charta imperiali, rubricatis lineis signata.

Item: Liturgiae Anglicanae codices bini, in velaminibus ex corio caeruleo compositi, et ligulis sericis ejusdem coloris, cum laciniis auratis, in folio ampliori.

Item: frontale, sive antependens, pro Altare, seu Mensâ Dominicâ, de pannis auratis et argenteis compositum, et laciniâ de auro et serico variegatâ ornatum.

Item: velamen pedestalli super Mensam Dominicam positi, de panno aurato, cum laciniâ, ub supra, variegatâ.

Item: binae mappae pro Mensâ Dominicâ, et lineum coopertorium pro calice Eucharistico.

Item: pulvinar de panno, aureis filis intertexto, cum globulis consimilibus libro Liturgiae in eodem Altari subterponendum.

Item : tapetum amplissimum suprà Altare appensendum, in quo historia Reginae Shebae Regem Solomonem visitantis describitur.

Item : duae Ecclesiarum picturae, de opere dioptico, pro utrâque parte orientali ejusdem sacelli.

Item : duo hypogonatica, rubro panno cooperta et circumfimbriata, pro boreali et australi partibus Altaris.

Item : integumentum amplum de panno rubro crassiori super Altare, et omnia ejus ornamenta imponendum.

Item : duo ampla pulvinaria cubitalia de panno filis aureis intertexto, cum globulis angularibus, antè stallum Domini Episcopi et primum stallum à sinistris collocanda.

Item : duo pulvinaria cubitalia de rubro holoserico scutulato, cum globulis sericis, pro lectoris et concionatoris, sive capellanorum, suggestis.

Item : faldistorium ligneum, pro recitandâ, sive decantandâ, Litaniâ ; in medio chori locandum.

Item : quinque stragula, de serico rubro et caeruleo variegata, cum fimbris appensis, quorum unum faldistorium litanueticum, duo ante suggesta capellanorum, et duo denique ante stallum Episcopi stallumque è regione positum sternenda.

Item : Conopeum de serico rubro et caeruleo variegatum cum fimbriâ sericâ, suprà stallum Episcopale appendendum.

Item : octo hypogonatica, caeruleo panno cooperta et circumfimbriata, sex pro stallis ex utrâque parte ad introitum sacelli, et duo pro capellanorum suggestis.

Item : duodecem superpellicia, quorum octo pro viris, quatuor reliqui pro organistâ, clerico sacelli, et pueris eidem servientibus.

Item : duo togae, melibei coloris, quarum una pro organistâ, altera pro clerico sacelli.

Item : organum pneumaticum.

Item : tabella picta suprà organum appensa, cum instrumentis musicis in manibus angelorum.

Item : tabella picta et appensa suprà vestiarium, in opere dioptico, Ecclesiam quandam exprimens.

Item : tabella picta et suprà ostium sacelli occidentale appensa, faciem Ecclesiae Cathedralis Wellensis ostendens.

In Capellâ Minori infrà Castrum Dunelm.

Inprimis : duo frontalia sive superius et inferius antependens, de serico dalmatico rubro et purpurato variegata, cum fimbriis sericis.

Item : Biblia Sacra Anglicana in tribus voluminibus, et operculis marochinis affabrè deauratis, cum ligulis sericis rubris et laciniis auratis ornata.

Item : Liturgiae Anglicanae codices bini, in consimilibus operculis, cum ligulis et laciniis, ut suprà.

Item : mappae de lineâ super Altare, sive Mensam Dominicam ponenda.

Item: duo minora pulvinaria, de serico dalmatico rubro et purpurato, cum fimbriis et globulis, ad utrumque latus Altaris, sive Mensae Dominicae, pro sustentandis libris ibidem liturgicis supponenda.

Item: stragulum amplum, operis Persici, super pavimentum ante Mensam Dominicam sternendum.

Item: organum pneumaticum in exteriore ejusdem capellae parte collocatum.

—*Bp. Cosin's Correspondence*, ii. 169 ff. *Surtees Soc.* 1870.

* Inventory of Church Goods at Bledlow, Bucks, a.d. 1783.

Inventory of the Books Utensils and Ornaments belonging to the Church & exhibited at the Parochial Visitation of the Revd. and Worshipful Mr. Archdeacon Heslop holden here the 19th of May 1783.

A list of Articles included in the Inventory many of which had been long in use & others were provided against the Visitation.

A silk cush^{n} with Gold Tassels for y Altar	0	10	0
An Altar service book bound in Red Turkey	0	10	0
A Paste Board with ye Consecration Prayer border'd with purple ribband	0	1	6
Two Cambric Altar Towels	0	2	6
Two Fustian & two Dimity pieces with Muslin frontals for the side-board	0	5	0
A silver straining spoon	0	3	0
A glass pint decanter & stopper in ye Flaggon	0	3	0
An Alb, a short surplice for funerals and another for the Clerk without sleaves	0	15	0
A Mahogany stool cover'd wth Moreen	0	10	6
Two square mats & two oval do	0	3	10
Five yards of yard-wided and 5 yards of half y^{d}	0	10	0
Six yards of Hair Cloth	0	7	6
Two Extinguishers	0	0	6
A Litany Desk & carriage	1	5	6
An hour glass & small Looking glass	0	2	8
An Almanac Frame	0	1	0
A grate in the Chimney of the Vestry Room	0	5	6
A small Bell & wire communicating with the Belfrey to notify to the Ringers the Minister's arrival	0	3	6
A Mahogany three leg'^{d} Candlestick wth a brass Socket for funeral service	0	7	6
A Paste-board with the funeral Service border'd with Black Ribbon	0	1	6

—*From the Churchwardens' Accounts of Bledlow, Bucks, in MS.*

* Use of Mitres temp. George II.

'The Bishop of Rochester, senior of the Order [of the Bath], wearing a cloak like those of the other knights, and attached to a red ribbon round his throat hung the insignia of the Order. In one hand he carried a mitre. . . .'

(*Investiture of Knights of the Bath, July*, 1725.)

'The twelve prebendaries or canons of Westminster in surplices and copes of white silk brocaded with large flowers of various colours, and holding square caps in their hands.'

'The bishops wore their rochets and big cloaks and copes. All their garments were of silver cloth, brocaded with flowers of divers colours, and in their hands they carried mitres of the same cloth of silver.'

'The Lord Archbishop of York in his rochet and cloak of gold cloth, carrying his archbishop's mitre of the same cloth in his hand.'

'The Lord Archbishop of Canterbury walking alone in his robes fashioned like those of the Archbishop of York.'

(*Description of the procession to Westminster Abbey at the Coronation of George II., October* 11, 1727.)

—*de Saussure*,[1] *A Foreign View of England in the Reigns of George I. and George II.*, pp. 102, 243, 247, 251. *Lond.* 1902.

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[1] Mons. de Saussure was an eyewitness of what he describes above.—Ed. 1902.

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